SATAN

AS THE ACCUSED

– IN MATTERS OF MAGIC, SUPERSTITIOUS DECEPTION, SHAMANISM, AND TALISMANS

TRANSLATED FROM:

SYETAN SEBAGAI TERTUDUH

DALAM MASALAH SIHIR, TAYAYUL, PEDUKUNAN DAN ‘AZIMAT

أعوذ بالله من الشيطان الرجيم

(‘I seek refuge with Allāh from the accursed Satan’)

!

(‘In the Name of Allāh, Most Gracious, Most Merciful’

CONTENTS

PREFACE

We have arranged this book in the form of answers to various questions that we have as educators encountered, or that we have through direct personal experience received from the community. Amongst the various questions and matters encountered were concerns about hidden or unseen occurrences, such as *taḥāyul* (use of tricks, trickery, fraud, deception), '*gugon tuhon*' (unequivocal loyalty and belief without proof - blind faith), *khirāfat* (superstition), belief in haunted places, grave sites, shrines, graves, graveyards, and various other issues concerning magic, black magic, horoscopes, and also issues concerning things believed to be pure and wholesome such as talismans, amulets or protective charms. All of these cannot (or are difficult to) be surrendered from the lives of those in rustic communities.

Another issue that occurs these days and is not restricted to something that occurs within the lives solely of rustic or village people, but has become fashionable for urban dwellers, concerns the world of 'traditional' medical practitioners (shamans). Moreover, many of our leaders and intellectuals alike hold some form of belief (towards these 'traditional' medical practitioners) and visit them for consultations. In fact, some years ago this was presented as an article within the NEWS WEEK magazine, from the United States, concerning the involvement of Indonesian political parties and intellectuals with the world of 'shamanism' indicating that elements of the unseen world such as that of the *tuyul* (unseen creature, chikld like in appearance) cannot be simply disregarded. On the face of it, when we observe the various groups within the community who are infatuated with interpreting signs, it indicates that our nation still believes in issues that are irrational.

Amongst all of these issues, Satan is the unseen being who possesses an important role within those hidden events and deceptions, magic and talismans, all of which are props and ways by which Satan 'derails' 'mankind' towards the path of sin. Satan is the accused responsible for involvement in these events.

When we state that Satan is the accused, it does not mean that it is only Satan that is at fault, but that it is also dependent upon 'mankind' who indeed is able to be enticed by Satan. The involvement of Satan has already been foretold to us within proofs from our religion of Islām, that is, when 'mankind' is capable of being enticed by Satan, then such an issue means that it is not only Satan that is at fault, but 'mankind' also, who has been bestowed

with intelligence from Allāh and the guidance of Al Qurʾān and the Sunnah of the Messenger ﷺ, is responsible for ‘his’ own faults.

The various spiritual experiences that we have experienced ourselves or have gleaned from the community at large concerning the unseen, taḥāyul, knowledge of magic, etc, and which we deem to be relevant to religious matters, are what enrich this book. We will endeavor to uncover Satan’s secrets, shamans and various other unseen events as described within this book.

Certainly, there is ‘*no tusk that is not cracked*’ and likewise what is contained within this book has many shortfalls and possibly much ineptitude. For that reason, we hope that others who come across any such failings or shortfalls within it will give advice or suggestions in an open manner with truth and correct speech. For that, we say thank you.

Jepara, 25 Muharram 1395 H
7 February 1975 M

UMAR HASYIM
Author

CHAPTER 1

SATAN AND 'MANKIND'

To start, all of the discussion herein originates from the narratives concerning Iblīs, ʾĀdam ﷺ, and the angels (at the time all were) in Paradise. The events that began amongst them possess consequences that until now have not reached a conclusion, even in these amended modern times, and will not be concluded until tomorrow as long as the world exists. All discussions and actions between them are still in a state of flux. The narrative is still warm and occupies 'mankind'. It seems that as the world advances more and more, and 'mankind' adopts a ever more modern lifestyle, and becomes 'cleverer' in its thinking, the narrative between these three types of beings created by Allāh will not be lost and moreover becomes more drawn out.

Therefore, all the material described herein, of necessity, reiterates the narratives already well known by people, namely the events experienced by ʾĀdam ﷺ and Iblīs in paradise.

So, regarding this matter we will briefly describe those events, in order to remind ourselves and as a starting point for the issues contained within this book.

The Beginnings of all the Narratives

The beginning of all these narratives was the event that took place between ʾĀdam ﷺ and Iblīs. Both of these 'beings' were once the inhabitants of paradise. At that time Iblīs was still an obedient, worshipful servant of Allāh, together with the angels. That is, up until the time Allāh commanded Iblīs and the angels to pay homage to ʾĀdam ﷺ. This occurred because ʾĀdam ﷺ was appointed as the '*khalīfat*' (Caliph) by Allāh on the earth. However, only the angels were willing to obey that command of Allāh, with Iblīs rejecting it.

Within Al Qurʾān, Sūrah Al Baqarah, āyāt 30 to 34 explains as follows:

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ
خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ
ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ
أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠ وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا
ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ
هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١ قَالُواْ سُبۡحَٰنَكَ لَا
عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ
٣٢ قَالَ يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم
بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ
تَكۡتُمُونَ ٣٣ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ
فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ
ٱلۡكَٰفِرِينَ ٣٤

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein

those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allāh) said: "I know that which you do not know."
And He taught ʾĀdam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."
He said: "O ʾĀdam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"
And (remember) when We said to the angels: "Prostrate yourselves before ʾĀdam." And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).[1]

Arrogance and the feeling that he himself was more valuable than ʾĀdam ﵇ caused Iblīs to disavow and refuse to acknowledge the status of ʾĀdam ﵇, who had received the blessing of Allāh by being appointed khalīfat upon the earth. Thus feelings of superiority to the other beings caused Iblīs to reject the truth from Allāh. Within Sūrah Al Ḥijr, āyāt 26 until 33, it is made plain that Allāh created ʾĀdam ﵇ from clay, and it is this issue that caused Iblīs to reject ʾĀdam ﵇. This is because Iblīs was created by Allāh from fire, and according to the presupposition of Iblīs, fire is more worthier and nobler than clay. Allāh decrees:

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ

﴿٢٦﴾ وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن قَبۡلُ مِن نَّارِ ٱلسَّمُومِ

﴿٢٧﴾ وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا مِّن

1 Sūrah Al Baqarah (2), āyāt 30-34.

صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٢٨﴾ فَإِذَا سَوَّيۡتُهُۥ
وَنَفَخۡتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾
فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ ﴿٣٠﴾ إِلَّآ إِبۡلِيسَ
أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾ قَالَ يَٰٓإِبۡلِيسُ
مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمۡ أَكُن
لِّأَسۡجُدَ لِبَشَرٖ خَلَقۡتَهُۥ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ
مَّسۡنُونٖ ﴿٣٣﴾

And indeed, We created man from sounding clay of altered black smooth mud.
And the jinn, We created aforetime from the smokeless flame of fire.
And (remember) when your Lord said to the angels: "I am going to create a man (ʾĀdam) from sounding clay of altered black smooth mud.
"So, when I have fashioned him completely and breathed into him (ʾĀdam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."
So, the angels prostrated themselves, all of them together.
Except Iblīs (Satan), - He refused to be among the prostrators.
(Allāh) said: "O Iblīs (Satan)! What is your reason for not being among the prostrators?"

[Iblīs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."[2]

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

(Allāh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (ʾĀdam), You created me from fire, and him You created from clay."[3]

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

And (remember) when We said to the angels: "Prostrate unto ʾĀdam." They prostrated except Iblīs (Satan). He said: "Shall I prostrate to one whom You created from clay?"[4]

Indeed, the characteristic of arrogance can close the heart to the light of truth. An arrogant person is incapable of receiving advice and guidance from anyone. 'He' is easily offended and upset, possesses feelings of hatred within a heart that is hateful, and which is unforgiving towards anyone whom 'he' judges to be wrong and his enemy. 'He' only wants to be worshipped and praised and when someone reminds him of 'his' actions, 'he' becomes angry.

2 Sūrah Al Ḥijr (15), āyāt 26-33.

3 Sūrah Al rāf (7), ayāt 12.

4 Sūrah Al Isrāʾ (17), ayāt 61.

This attitude of arrogance will probably be the cause of ‘his’ entering Hell. Indeed, according to a saying of the Prophet ﷺ, a person who possesses arrogance in his heart, even when only as small as a mustard seed, will not enter Paradise. The companions ﷻ then asked the Prophet ﷺ: “How about the person who wears beautiful clothes and shoes? Isn’t that arrogance?” The Prophet ﷺ answered that the characteristic of arrogance is the person who rejects truth and insults ‘mankind’.[5]

This issue was in accordance with the attitude and characteristics displayed by Iblīs when he rejected the command of Allāh and was scornful of ʾĀdam ﷺ, that ʾĀdam ﷺ was made of clay, and eventually Iblīs was disobedient towards Allāh.

Expulsion from Heaven

Without question Iblīs did not want to prostrate before ʾĀdam ﷺ and earned the anger of Allāh, and he was entered into Hell for eternity. As for ʾĀdam ﷺ, Allāh informed him that he, along with his wife, would remain in Paradise in comfort. They were permitted to eat of whatever they desired therein except one particular type of fruit that was forbidden to them.

وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ
فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ﴿٣٥﴾

And We said: “O ʾĀdam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Ẓālimūn (wrong-doers).’[6]

---

5 Ḥadīth Ṣaḥīḥ, narrated by Muslim.

6 Sūrah Al Baqarah (2), ayāt 35.

However, Iblīs who had developed an already irreversible hatred and enmity for ʾĀdam عليه السلام was to tempt him to the point where ʾĀdam عليه السلام contravened the prohibition of Allāh. ʾĀdam عليه السلام was enticed and lured by the deviously sweet words of Iblīs to recant (his promise to Allāh).

فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ
عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ
هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ
ٱلْخَٰلِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ
ٱلنَّٰصِحِينَ ﴿٢١﴾

Then Shaiṭān (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); He said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."
And he [Shaiṭān (Satan)] swore by Allāh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."[7]

Such was the persuasiveness and extremely clever cajolery of Iblīs, by means of various processes and tactics, that ʾĀdam's عليه السلام heart weakened. Eventually ʾĀdam عليه السلام 'fell off the rails' as explained within the following ayāh:

7 Sūrah Al Aʿrāf (7), āyāt 20-21.

فَدَلَّىٰهُمَا بِغُرُورٍۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا
سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ
وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ﴿٢٢﴾

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaiṭān (Satan) is an open enemy unto you?'[8]

Every plan of Satan ran smoothly. His revenge upon ʾĀdam عليه السلام was not lost. From the time when he was commanded to prostrate before ʾĀdam عليه السلام, a sickness beyond measure had grown within his heart. They were of the Jinn, beings who had already been around for a long time and who were created from fire, and in their estimation they were higher in rank than ʾĀdam عليه السلام who had been created from clay. Why therefore must they prostrate and bow before a being that had been newly created? Wasn't it the case that before the soul had been blown into ʾĀdam عليه السلام, that that sculpted being had been a plaything for Iblīs? How is it that a being that had lived longer and was older, and also who had worshipped Allāh for a longer period of time, would be commanded to lie prone beneath the soles of ʾĀdam's عليه السلام feet?

The initial arrogance of the heart remained unhealed, even after experiencing examination by Allāh wherein Iblīs was unable to answer Allāh's question, to relate the names of everything, when it was presented to him. Iblīs was given a lesson by Allāh, that a being who had lived a long life or who was old was not necessarily clever. Advanced age does not guarantee the ability to

8 Sūrah Al Aʿrāf (7), ayāt 22.

be able to answer questions concerning various issues. Iblīs was initially arrogant and increased in his arrogance after ʾĀdam عليه السلام established that he was cleverer than him. ʾĀdam عليه السلام was well versed in answering the questions of Allāh.

Even more so, his (Satan) heart became increasingly irked by ʾĀdam عليه السلام and Ḥawwāʾ (Eve) after both of them obtained the rights to the perfect garden wherein both of them were to live in pleasure, free to eat what they desired, except the one fruit that had been forbidden them.

At this Iblīs was happy, because from this aspect of Allāh's prohibition he was later able to deceive. That notion from Iblīs was extremely precise. By means of Satan's cunning endeavors, Ādām's عليه السلام opinions towards Iblīs changed. Even though ʾĀdam عليه السلام had already been forewarned by Allāh that Iblīs was a clear enemy to him, due to the cunningness of Iblīs, ʾĀdam عليه السلام was of the opinion that Iblīs was a close friend as a result of Iblīs having given advice to ʾĀdam عليه السلام. That itself is proof that Iblīs can reciprocate relationships. So ʾĀdam عليه السلام held to the opinion that Iblīs was a close friend.

Now, everything has taken off - '*the rice becomes porridge*'. ʾĀdam عليه السلام earned the anger of Allāh, because of the contravention of His (Allāh's) prohibition. Remorse ensued, but it was too late. The verdict of Allāh had already been reached. They (ʾĀdam عليه السلام and Ḥawwāʾ) were expelled from heaven, from the perfect gardens, but regarding their sin, Allāh still bestowed forgiveness.

ʾĀdam عليه السلام was truly regretful for his sins, and Allāh taught him 'words of repentance'

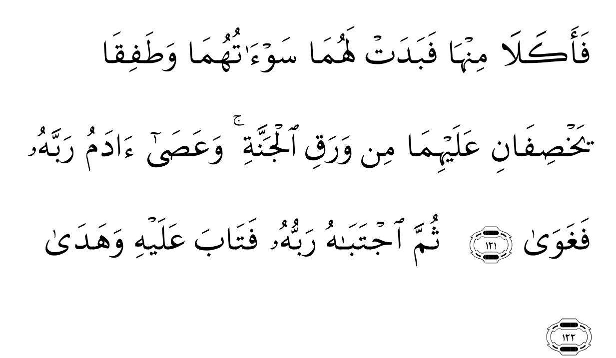
فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

Then ʾĀdam received from his Lord 'Words'. And his Lord pardoned him (accepted his repentance). Verily, He is the one who forgives (accepts repentance), the Most Merciful.[9]

---

9 Sūrah Al Baqarah (2), ayāt 37.

Even more apparent that ʾĀdam ﷷ was at one time rebellious towards his Lord and had lost his way is found in Sūrah Ṭā Ḥā. Afterwards Allāh forgave and guided him.



Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did ʾĀdam disobey his Lord, so he went astray.
Then his Lord chose him, and turned to him with Forgiveness, and gave him Guidance.[10]

The statement that indicates wherein ʾĀdam ﷷ was truly remorseful of his sins and beseeches the forgiveness of Allāh is found in Sūrah Ṭā Ḥā:

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا

لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ﴿٢٣﴾

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."[11]

10 Sūrah Ṭā Ḥā (20), āyāt 121-122.

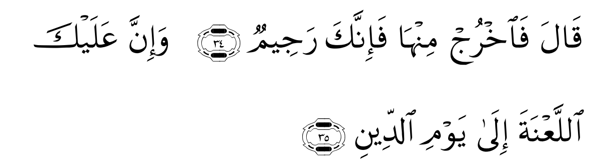
It is clear now that ʾĀdam عليه السلام had indeed sinned, however he was forgiven by Allāh, thereby having his sins renounced. He did not sin again and so ʾĀdam عليه السلام did not bequeath upon his descendants any sins.[12]

As the Enemy of ‘mankind’

Since the very first moment that Iblīs was introduced to ʾĀdam عليه السلام, at the creation of his being, enmity had grown and developed from Iblīs towards him. Jealousy, envy, and spiteful arrogance from Iblīs towards ʾĀdam عليه السلام resulted in a consequence that was completely unexpected by Iblīs, namely that he (Iblīs) was expelled from Paradise and cursed by Allāh.

قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٧٧﴾ وَإِنَّ عَلَيۡكَ
لَعۡنَتِيٓ إِلَىٰ يَوۡمِ ٱلدِّينِ ﴿٧٨﴾

(Allāh) said: “Then get out from here, for verily, you are outcast.
“And verily!, My Curse is on you till the Day of Recompense.”[13]



(Allāh) said: “Then, get out from here, for verily, you are Rajīm (an outcast or a cursed one).”
“And verily, the Curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).”[14]

---

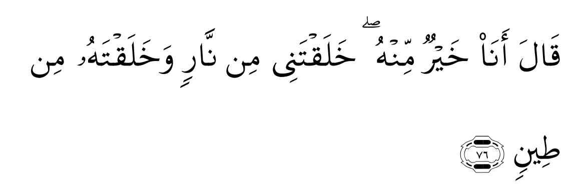
11 Sūrah Al Aʿrāf (7), ayāt 23.

12 The so called ‘Doctrine of original Sin’.

13 Sūrah Ṣāḍ (38), āyāt 77-78.

14 Sūrah Al Ḥijr (15), āyāt 34-35.

There is no greater contempt than this. To be expelled from Paradise and placed in hell. This issue was as punishment for the words he spoke towards Allāh:



[Iblīs (Satan)] said: "I am better than he, You created me from Fire, and You created him from clay."[15]

Iblīs would not be Iblīs if he did not have evil plans to carry out. He increases his malice towards ʾĀdam عليه السلام since ʾĀdam عليه السلام was the cause of his damnation from Allāh. He only requested time from Allāh in order for the opportunity to have ʾĀdam عليه السلام removed from his present place, that is, from the perfect gardens.

قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾

[Iblīs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
(Allāh) said: "Verily! You are of those allowed respite
"Till the Day of the time appointed."[16]

See how cunning Iblīs is? He does not want to be punished now. When he is punished now, he will not be able to tempt and seduce ʾĀdam عليه السلام and his descendants. Whereas he intends to push for or derail the descendants of ʾĀdam عليه السلام into Hell. Thus, for that reason Iblīs requested time, so that the

15 Sūrah Ṣāḍ (38), ayāt 76.

16 Sūrah Ṣāḍ (38), , āyāt 79-81.

punishment to be faced would be postponed until the day of Judgement. Consequently, he can entice the descendants of ʾĀdam ﵇ in order that they will enter hell together with Iblīs and his compatriots.

The first opportunity made use of to tempt ʾĀdam ﵇ and Ḥawwāʾ was for them to eat the fruit prohibited by Allāh, namely the fruit of a tree within the gardens of the first place where ʾĀdam ﵇ and Ḥawwāʾ lived. They ate that fruit and this fruit was the reason why ʾĀdam ﵇ was expelled from the perfect gardens, his place of enjoyable residence.

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا
يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

(Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray, nor fall into distress and misery.[17]

قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ
مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

(Allāh) said: "Get down, one of you an enemy to the other [i.e. ʾĀdam, Ḥawwāʾ (Eve), and Shaiṭān (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time."[18]

---

17 Sūrah Ṭā Ḥā (20), ayāt 123.

18 Sūrah Al Aʿrāf (7), ayāt 24.

Something happens when you least expect it!

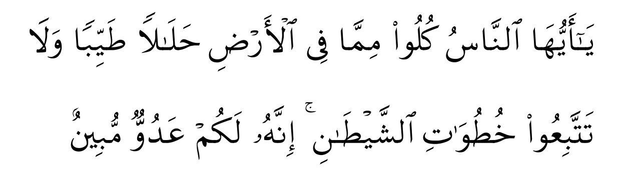
Now, what he has hoped for has arrived. ʾĀdam عليه السلام and Ḥawwāʾ, as well as himself (Iblīs) have been expelled from paradise. Once again, Iblīs was sanctioned. Firstly, at the time he refused to prostrate towards ʾĀdam عليه السلام when he (ʾĀdam عليه السلام) was appointed khalīfat and secondly, when he had ʾĀdam عليه السلام and Ḥawwāʾ expelled therefrom.

Without doubt ʾĀdam became his enemy. Even though it was not proclaimed by Allāh that ʾĀdam عليه السلام and Iblīs were enemies, they themselves became enemies one to the other. This narrative of life and death, concerning the fate that will come upon the world in the future, will all be based upon the events between ʾĀdam عليه السلام and Iblīs from their beginnings. So, they themselves became enemies. In regard to this issue Iblīs said to Allāh:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

[Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all,..[19]

Within Al Qurʾān there are many āyāt which explain that Iblīs or Satan is the enemy of 'mankind'. 'Mankind' is always tempted and enticed by Satan in order to do something that is not in accordance with 'his' true religion. And Allāh repeatedly reminds 'mankind' to be cautious and wary of the whisperings of Satan:





19 Sūrah Ṣād (38), ayāt 82.

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaiṭān (Satan). Verily, he is to you an open enemy.[20]

إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ
حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦

Surely, Shaiṭān (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire.[21]

۞أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ
ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٦٠

Did I not ordain for you, O Children of ʾĀdam, that you should not worship Shaiṭān (Satan). Verily, he is a plain enemy to you.[22]

What will be the outcome if supposing we do not regard Satan as our enemy? Will the party of Satan remain our enemies? Eventually we will assuredly doubt ourselves. We will be tricked by Satan and we will be held by him to be the easiest of enemies. Whatever Satan desires will certainly take place, because we would be neglectful. Would we not straightaway be dispossessed of a defense with which to confront the attacks of the enemy, because we were unaware that there was an enemy? We would presume that the enemy was still faraway or did not even exist, and yet the reality would be

---

20 Sūrah Al Baqarah (2), ayāt 168.

21 Sūrah Fāṭir (35), ayāt 6.

22 Sūrah Yā Sīn (36), ayāt 60.

that the enemy was already within our eyelids. As a consequence, we would have been robbed, or in other words, our defenses would have been breached.

From the earliest of times Allāh has given reminders to ʾĀdam عليه السلام that Satan is his enemy, as explained in Sūrah Al Aʿrāf (7), ayāh 22:

فَدَلَّىٰهُمَا بِغُرُورٍۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا
سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ
وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaiṭān (Satan) is an open enemy unto you?"[23]

The 'Siege' of 'mankind'

Mutual failure and mutual expulsion between the two hostile sides is a natural issue. Both mutually carry out or implement tactics and strategies. Meanwhile it is possible that a side attains a better domain and a more beneficial position, with the result that it is able to besiege its enemy and with that, the hope that they are able to break the strength of the enemy. Such is what occurs within the world of hostilities or warfare.

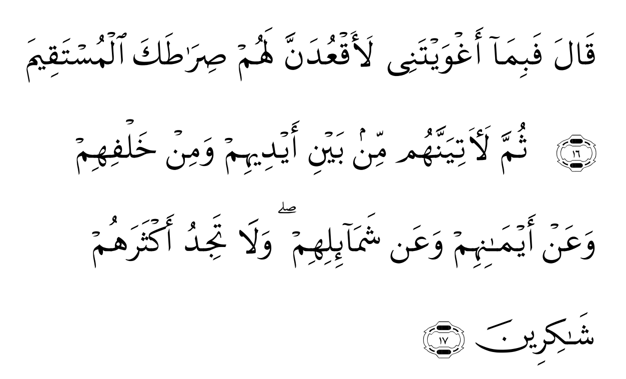
However, between the warring factions of 'mankind' and Satan's group, it would appear that Satan's group has possibly seized the better opportunity or time. Satan availed himself of this position, with the result that

23 Sūrah Al Aʿrāf (7), ayāt 22.

the softer (weaker) spots are surrounded from all angles and sides. When one direction fails then from another angle possibly succeeds. So on and so forth, with a thousand ways that are controlled by Satan, with all positions having weaponry and troops assigned thereto in order to attack 'mankind'. When one fails, another succeeds. When two fail, others win. Not all will succeed, yet half is already a success. When a half is not possible, then a third, a quarter or even a fifth, or moreover a one hundredth is a success, then that is already sufficient.

According to the resolve and agreement of Satan, the initial time he was cursed by Allāh, because of his position to defy the command of Allāh and not to prostrate before ʾĀdam عليه السلام, he would enter Hell, and so Satan was determined to besiege the descendants of ʾĀdam عليه السلام.

The strong will and the appointment of Satan he professed to Allāh, after Satan's request that the punishment he would receive be postponed until the Day of Judgement, resulted in his request being accepted by Allāh. That opportunity would be utilized by Satan to seduce 'mankind' into entering Hell.



(Iblīs) said: "Because you have sent me astray, surely I will sit in wait against them (human beings) on your Straight Path.
Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones (i.e. they will not be dutiful to You)."[24]

24 Sūrah Al Aʿrāf (7), āyāt 16-17.

Many people understand the interpretation (of the above āyāt) to mean that to entice '*from before them*' concerns the Hereafter, and '*behind them*' means whilst on earth, '*from their left*' means their sins, and '*from their right*' means in regards to religion.

Ibnu ʿAbi Ṭalḥah states (from Ibn ʿAbbas) that '*from before them*' means deeds on earth, and from '*behind them*' means the Hereafter; with '*from their right*' meaning their good deeds, and '*from their left*' meaning their bad deeds. There are various other interpretations concerning this issue. However, the point remains the same, namely, that Satan will entice 'mankind' so that 'he' will be his ally in entering Hell.

According to other reliable interpretations, the meaning of '*from before them*' is to entice 'mankind' so that 'he' forgets about tomorrow. That is, forgetfulness of time or 'his' age which really diminishes more and more. A forgetfulness that all 'his' deeds will be reckoned with tomorrow. Even though, this earth is only a place of protection for but a moment, a momentary shoreline. Time for a drink only.

From '*behind them*' means to entice or tantalize in regard to worldly affairs. That is, the primary world that remains behind later. All the time and effort or all the thought that is invested in the endeavors on earth. Glory, sumptuousness, material wealth and possessions are matters that are '*behind*' 'mankind', since all of these remain behind. Whereas 'mankind' continues forward with age and death. Finally, 'he' is called by Allāh to the everlasting world.

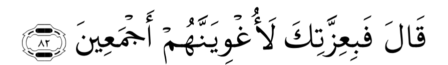
'*From the right*' means the way that is good. The goodly affairs and deeds from 'mankind' will be thwarted by Satan. Good, laudable intentions will be tried in order that they will be caused to fail. Deeds that are apparently good will be slanted with insincerity. What is in appearance good will however within be rotten. Acts and deeds that appear noble, will be sullied with hypocrisy, arrogance and haughtiness. Whereas, the acts and deeds of 'mankind' that are bad will be glossed with a silken appearance, perfectly shimmering. Innovation will be held to be good, and deeds that are bad will be conjured in such a manner to appear to be good and right for 'mankind'. Clearly, Satan adorns the bad deeds of 'mankind' so that they appear to be good or as if they are true. By the same token, 'mankind' would be stimulated to perform sins and wickedness, to be rebellious towards Allāh. This is the meaning of how Satan entices 'mankind' '*from their left*'.

Allāh decrees:

قَالَ ٱخۡرُجۡ مِنۡهَا مَذۡءُومًا مَّدۡحُورًاۖ لَّمَن تَبِعَكَ
مِنۡهُمۡ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكُمۡ أَجۡمَعِينَ ١٨

(Allāh) said (to Iblīs) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."[25]

So, whomsoever is not strong enough to defend against him, then eventually he will lapse as a result of the tricks of Satan, and finally he will enter into Hell together with Satan. This matter is in accordance with that which is hoped for by Satan within his oath:



[Iblīs (Satan)] said: "By Your Might, Then I will surely mislead them all,..[26]

Without Responsibility

Generally, a person who is challenged will respond with conviction to all the perils that take place around him. Easy or difficult, better or worse, successful or unsuccessful, all will be responded to. This is the consequence of a challenged person, who must be brave in 'his' response to whatever happens.

We are discussing the question of Satan and so other things happen. Satan indeed challenges 'mankind' to perform something that is not in agreement with the truth, or that is not in accordance with the pure soul of 'mankind'. That is, 'his' challenges, 'his' urges, will lead towards that which deviates. However, know that, the invitation of Satan begins with engaging words, dotted with the hopes and expectations that gratify the hearts of 'mankind'. Moreover, those who are not on their guard will be openly

25 Sūrah Al Aʿrāf (7), ayāt 18.

26 Sūrah Ṣād (38), ayāt 82.

susceptible to the blatant invitations of Satan and will not feel their effects as they occur. They will not feel that such occurrences are wrong as they happen.

Whether a person is conscious of or unconscious of (this), or moreover, possibly there is an increase in ‘his’ contentedness (with what is occurring to ‘him’), nevertheless in regard to this issue Satan does not want to accept the responsibility for all the consequences that occur.

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ
وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا
كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ
فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ
أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى
كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ
ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

And Shaiṭān (Satan) will say when the matter has been decided: “Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Ẓālimūn (polytheists and wrong-doers, etc.).”[27]

27 Sūrah Ibrāhim (14), ayāt 22.

Who is more dangerously cruel and hostile towards ‘mankind’ than Satan? Who else is more resentful and at a loss than a person who is deceived by this creature? However, all of this is indeed already commonplace within this world of conflict between Satan and ‘mankind’. Satan entices with sweet, honey-laced words, but after the one being enticed descends into the valley of hopelessness, then he (Satan) runs and moreover is cynical and disowns (any form of association with) the person who descended (into the valley of hopelessness and dishonor) earlier. Satan disengages from responsibility, and does not want to accept or bear responsibility for the sin carried out by the person whom he had enticed.

Furthermore, a person who has belatedly followed Satan for some time, and then asks Satan for some form of accountability from him, the very one who has enticed and lead ‘him’ astray, demonstrates that ‘he’, the person who followed Satan (mentioned earlier), is indeed without intellect or does not exercise ‘his’ intellect in a healthy manner. Isn’t it the case that, since from before ‘he’ contravened the command of Allāh, ‘he’ felt within his heart that those actions were indeed wrong? Satan does not possess the authority to compel ‘mankind’ into doing something as hoped for by Satan. Satan only entices, tempts, and bestows false, empty hopes and guarantees, by means of sweet sounding whispers alone. Whether ‘mankind’ is unprepared or does not want to follow in the footsteps of Satan is, after all, inconsequential.

In fact, until tomorrow, on the occasion of those people who had followed in the footsteps of Satan being reunited with the satanic group in Hell, those people who went astray will be angry towards Satan. Satan will not want to be held responsible for the sins carried out by the descendants of ʾĀdam عليه السلام. It will not only be Satan alone who will be required to be held responsible by those sinful people, but also those of ‘mankind’ who had lead astray their fellow beings. They too will not be free of punishment. However, not all of them will be treated in the same manner. Those who had made an oath with Satan and lead them astray will be together.

وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيۡنِ أَضَلَّانَا مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ نَجۡعَلۡهُمَا تَحۡتَ أَقۡدَامِنَا لِيَكُونَا مِنَ ٱلۡأَسۡفَلِينَ ٢٩

And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."[28]

كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ



(Their allies deceived them) like Shaiṭān (Satan), when he says to man: "Disbelieve in Allāh." but when (man) disbelieves in Allāh, Shaiṭān (Satan) says: "I am free of you, I fear Allāh, the Lord of the 'Ālamīn (mankind, jinns and all that exists)!"[29]

It is already clear therefore that Satan will flee when his labors to plunge 'mankind' into the mire have succeeded. His mission has been successful. That is what he hopes for.

Satan's Limited Authority

28 Sūrah Fuṣṣilat (41), ayāt 29.

29 Sūrah Ḥashr (59), ayāt 16.

As has already been clarified above, Satan only possesses the power to entice, trick, and bestows false empty hopes and guarantees.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾

"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghāwīn (Mushrikūn and those who go astray, criminals, polytheists, and evil-doers, etc.).[30]

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

Verily! He has no power over those who believe and put their trust only in their Lord (Allāh).[31]

That being the case, who is at fault?

Satan does not have the right to compel 'mankind'. There is no hierarchical arrangement between 'mankind' and Satan or some form of connection such as that between an employer and 'his' employee. Only those of 'mankind' who want to be enslaved by Satan feel that they possess some form of connection with Satan. Consciously or unconsciously, those of 'mankind' who have been snared by the noose of Satan will feel unable to forsake their inappropriate and sinful means of behavior.

They are those who have been fettered by Satan. Their hearts are captivated by Satan. Why do such people still feel within the beat of their

30 Sūrah Al Ḥijr (15), ayāt 42.

31 Sūrah Al Naḥl (16), ayāt 99.

hearts that they are free? Free from everything? Free from all the bonds of behavior and articles of faith or systems of decency? Even though they themselves have already been snared by and captivated by Satan.

CHAPTER 2

THE FATE OF ‘MANKIND’

Difficulties

How unfortunate is the fate of ‘mankind’.

Why did he (ʾĀdam عليه السلام) eat the fruit of the tree prohibited by Allāh? The fact that the fruit in question was not even wholly consumed was already enough to rouse the anger of Allāh. That was the reason why ʾĀdam عليه السلام and his descendants must accept a less than ideal fate.[32] Whereas, supposing ʾĀdam عليه السلام had not breached that prohibition of Allāh then ‘they’, that is ʾĀdam عليه السلام and Ḥawwa as well as their descendants until this present time would still have remained in the perfect gardens of Paradise. Assuredly ‘mankind’ would have lived a life of ease without working, without raising a sweat from morning till night. They would have been happy, with a life without trials and without having to have had experienced any hardships whatsoever. Their work would have been only joy and happiness.

Now what is it that we experience?

We, as ‘mankind’, must struggle along within life. Struggle to live on the world created by Allāh, fighting for life and livelihood. Except for relief in the early morning and at night, we must struggle for our rights and obligations that we uphold as Allāh’s created beings. Struggling to uphold and maintain values of justice, truth, freedom, equality, that is, equal rights and obligations in all aspects of the lives of ‘mankind’ or for ourselves.

Even more than that!

Do we not feel and experience the struggle within ourselves? The battle between what is right and what is wrong? The battle between our desires for what is invalid with what is true for us. The battle with the enticements of Satan upon pure hearts. That in itself is a mighty struggle. We must continually struggle with this.

---

32 This does not mean therefore that this concords itself with the ‘Doctrine of Original Sin’ but rather that before this event occurred, ʾĀdam عليه السلام was in Paradise.

Once again, even more so!

Is it not the case that within the struggles of everything just mentioned, we must, with fortitude, bear all of its consequences? We must patiently forbear the inner and outer convictions. We must bravely confront the challenges from all the various aspects that assail us. The oppressive and the compulsive, as well as many other weighty perils.

We must painstakingly struggle for life.

And what is the reason for all of this?

Nothing other than to seek the pleasure of Allāh, in order that we are able to attain salvation. O ‘mankind’, all of you must work at this. You may return to Paradise again, may return to the perfect gardens, that is, the abode where you once were before eating the forbidden fruit. However, you will not be able to return to those gardens except by means of undertaking various trials and tests. You may return again to Paradise, providing that you graduate from Allāh’s trials (upon you). You must complete the various tasks and obligations that need to be borne by you. When you are incapable of fulfilling those tasks, then do not hope that you will return to the pleasures of those perfect gardens.

Consequently, we must painstakingly struggle thereto, and because of that, ‘mankind’ is unfortunate.

Certainly that is the case. This opinion is pessimistic in nature – a negative view. In case we forget the blessings of Allāh. Forget about the blessings and mercy of Allāh!?

No! Assuredly no way!

We only want to illustrate how the process of fate, from within the community of ‘man’ has and is experienced within the vagaries of life, from the time of life in the perfect gardens, till the place that is full of thorns and burrs, namely here on earth, and how it may be returned to the perfect gardens once again, on the basis of receiving a certificate of graduation from Allāh upon completion of the trials.

Indeed, such is the way that it must take place and will take place. This issue has already been planned by the All-Wise, and organized by the One worthy of All-Praise.

قَالَ ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٢٤ قَالَ فِيهَا تَحۡيَوۡنَ وَفِيهَا تَمُوتُونَ وَمِنۡهَا تُخۡرَجُونَ ٢٥

(Allāh) said: "Get down, one of you an enemy to the other [i.e. ʾĀdam, Ḥawwa (Eve), and Shaiṭān (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time."
He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."[33]

You must live beforehand on earth, and endure the bittersweet experiences of life, and only then return to Allāh at a place and time that will occur in the future. However, you do not have to be in continual discomfort here on earth. You have been placed on earth that is in itself beautiful. Here you receive supplies of food from the various plants and sufficient sources of subsistence. That is providing you want to strive thereto. Therefore, you may also be in a state of comfort until the time of the call to return to within the presence of Allāh.

فَأَزَلَّهُمَا ٱلشَّيۡطَٰنُ عَنۡهَا فَأَخۡرَجَهُمَا مِمَّا كَانَا فِيهِۖ وَقُلۡنَا ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٣٦

Then the Shaiṭān (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between

33 Sūrah Al Aʿrāf (7), āyāt 24-25.

yourselves. On earth will be a dwelling place for you and an enjoyment for a time."[34]

Only Enduring

Within the battle between the two opposing sides, there will assuredly be those who will hold out and those who will concede. Those who hold out will not necessarily win. Possibly, they will retreat or be defeated by desisting from making sacrifices. However, those who adhere and maintain their stance (of ʿibādah – worship towards Allāh) will not necessarily fail. The possibility is that those who maintain their stance will win. Strong conviction can defeat the side of the enemy with whom they battle.

Between 'mankind' and Satan there is always a battle, without end it seems, wherein the side of 'mankind' maintains their stance and conviction towards the side of Satan whom they are at war with. How can it be otherwise? Satan with his innumerable troops always tries to entice and tempt 'mankind'. Is there a side or nation of 'mankind' that entices or tempts Satan?

Satan tries to trick 'mankind'. Does 'mankind' try to trick Satan? Tries to trick (Satan) into embracing Islām? So, this is the reason why the side that is 'mankind' only maintains conviction (towards Allāh) and it is Satan who wages war against them. Assuredly, you will be surprised to know and feel astonished to hear that Satan is not invited to Islām? From that you are amazed because indeed it has already been established by Allāh that Satan will indeed be an inhabitant of Hell. Moreover, certainly Satan is in a state of disbelief towards Allāh. And furthermore, we as 'mankind' cannot convey daʿwah (call to Islām) to Satan, because we cannot and are not permitted to. It is something that is impossible. That is why we only maintain our conviction towards Allāh and Satan battles against us.

There is another strange issue that we must think about or reckon with, and that is, that 'mankind' cannot see Satan, yet Satan can see us. What if supposing there were two people at loggerheads or involved in an argument, one who was blind and the other could see? Whom do you think will win? In general the one who will win will be the one who can see. So, between 'mankind' and Satan who fights against them is a similarity to that example.

---

34 Sūrah Al Baqarah (2), ayāt 36.

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ
أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا
تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا
يُؤۡمِنُونَ ٢٧

O Children of ʾĀdam! Let not Shaiṭān (Satan) deceive you, as he got your parents [ʾĀdam and Ḥawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabīluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayāṭin (devils) Auliyā' (protectors and helpers) for those who believe not.[35]

Satan can see 'mankind', however, 'mankind' cannot see Satan. Assuredly, we cannot know the tactics and strategies employed by Satan, because they are not from us and not from our group. They are from an unseen group whom we cannot see. When after all we are capable of understanding what is planned it is through and according to the explanations within Islām.

From the above explanations, we are able to conclude that 'mankind' is only able to hold out against the offensives launched by Satan. 'Mankind' cannot launch attacks against Satan. 'Mankind' is only able to strengthen themselves in order withstand the breaking down of their defenses made by Satan.

Two Possibilities

35 Sūrah Al Aʿrāf (7), ayāt 27.

In this world, there are only two possibilities, or to be more specific, there are two ways, even though there are many. The two ways are good or bad, right and wrong, clear and unclear, day and night, etc. So, even though what is apparently full of activity, yet the two ways or levels and the existence of the conflict fills this earth.

Likewise also, the acts and deeds of 'mankind', when examined are only of two ways. Good and bad, right and wrong. Both of which are calculated by means of various other characteristics, such as praiseworthiness, contemptibility, sincerity and insincerity, humility and arrogance, bravery or fear, fair-mindedness, boldness, etc.

When the deeds of 'mankind' are examined from all their various aspects, it will be seen that there are only two poles, namely movement in accordance with the providence or intervention (*ʿInāyat* - عناية) of Allāh or movement that accords itself to the providence or intervention (*ʿInāyat*) of Satan. If it is not right, then it is wrong. If it is not sincere, then it is insincere, and so on. There is no half way. Half right or half wrong does not exist within the dictionary of 'mankind's' deeds. It is even clearer when we take a voyage on the seas of philosophy. 90% right and 10% wrong does not exist, and likewise 90% wrong and 10% right neither. Right is right and wrong is wrong.

This is the meaning intended within an Islāmic maxim:

مَنْ خَرَجَ مِنْ عِنَايَةِ الرَّحْمٰنِ دَخَلَ فِي مَخَالِبِ الشَيْطَانِ

Meaning: *"Whoever leaves the providence (ʿInāyat) of Allāh, will assuredly enter the grasp of Satan"*

'Mankind' will turn out to be 'humanlike' or will become Iblis in the form of 'mankind'? The 'mankind' who becomes 'humanlike' hopes to perform deeds that accord with the inner heart of 'mankind' as guided by Allāh. However, when 'he' wants to become like Satan, then 'he' avoids and contravenes the commands of Allāh. So, two possibilities exist for each one of 'mankind', and with that it is hoped that we are able to ponder and seek out the possibility that is good and praiseworthy.

With this, we are able to determine that the actions of a person who disapproves of the commands of Allāh, means that 'he' is already following in the footsteps of Satan.

‘Mankind’s’ Defenses

Presumably, the analysis above has now made it clear that ‘mankind’ is beleaguered by Satan from various directions and ways, and likewise ‘mankind’ is only in the position of withstanding (these onslaughts) and cannot (directly) fight against this enemy, namely Satan. On the face of it, we have become the target of Satan. That cannot be altered in the slightest, and it can be said that when this issue enters our hearts, Allāh has preordained that ‘mankind’ is at a loss.

No! Absolutely not!

Such a charge is one of contempt before Allāh and indicates that a person who upholds such an idea is lacking in ‘his’ understanding and spirit of Islām.

Isn’t Allāh the Most Compassionate, with ‘mankind’ being granted more than sufficient provisions by Allāh? Surely, that is intelligence. By means of this intelligence ‘mankind’ is able to utilize the guidance of revelation; able to make use of thought; to look wherever for benefit and profit for ‘himself’; or look wherever for that which is not beneficial. Where is that which is problematic and where that which is dangerous for ‘himself’. By means of this intelligence, science emerged, which in the future brought ‘mankind’ towards an inner and outer wealth.

The conferral or blessings of Allāh came in the form of revelation and guidance brought by His Messengers, namely the Prophets and Messengers. By means of both of these sources of guidance, it was hoped that ‘mankind’ will be able to prevent or repulse the attacks of Satan and his enticements and temptations. By means of both those mechanisms, ‘mankind’ would be able to drive away and immobilize Satan’s power. Whatever the tactics and strategies employed by Satan towards ‘mankind’ will be, if we as ‘mankind’ hold firmly to the teachings of Allāh, guidance from the revelations of Allāh sent down to this earth, then assuredly salvation from the dangers that were capable of taking us to Hell will be for us.

قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى
فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٣٨﴾

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.[36]

When you hold firmly to the guidance conveyed by your Lord, despite repeatedly being beset by the enemy, yet you will not fall off the rails. That guidance is the Straight path, the way that is straight from Allāh.

This issue is highlighted within Al Qurʾān:

قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ
ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ
يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾
إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ
أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ
أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ

36 Sūrah Al Baqarah (2), ayāt 38.

﴿٤٠﴾ قَالَ هَـٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِى لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَـٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾

(Allāh) said: "Then, get out from here, for verily, you are Rajīm (an outcast or a cursed one). [Tafsīr At-Tabarī]
"And verily, the Curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
[Iblīs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
Allāh said: "Then, verily, you are of those reprieved,
"Till the Day of the time appointed."
[Iblīs (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
"Except Your chosen, (guided) slaves among them."
(Allāh) said: "This is the Way which will lead Straight to me."
"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghāwīn (Mushrikūn and those who go astray, criminals, polytheists, and evil-doers, etc.).[37]

That is, after Satan was expelled from Paradise as cursed before Allāh, he openly pledges to mislead all of the descendants of ʾĀdam ﷺ. However, Allāh makes a decree, as guidance for 'mankind' in order that he gains salvation from the deceit of Satan:



37 Sūrah Al Ḥijr (15), āyāt 34-42.

"This is the Way which will lead Straight to me."[38]

The meaning being that it is the bestowal of an accommodation and the guidance of Allāh so that 'mankind' is able to faithfully obey Him, in order that a person is able to free themselves from the deception and trickery of Satan.

When 'mankind' wants to actively seek out and implement the guidance of Allāh, then 'he' is saved from the allurements of Satan. Why is this guidance to be sought? Because besides Allāh indeed having already bestowed guidance upon all of 'mankind' whom He intended to, there are also people who must seek it out. This matter is for no other reason than because the guidance of Allāh very seldom falls upon a person who makes no endeavour to seek it out. A person who is without thinking or without making any effort to seek out the truth, may unexpectedly become conscious of all the wrongdoings 'he' has frequently carried out. This rarely occurs. However, what does often occur is that a person seeks out the guidance of Allāh by means of undertaking the listening to lectures, speeches, reading books concerning religion, etc. By this means 'he' is able to make use of 'his' thinking in search of the truth.

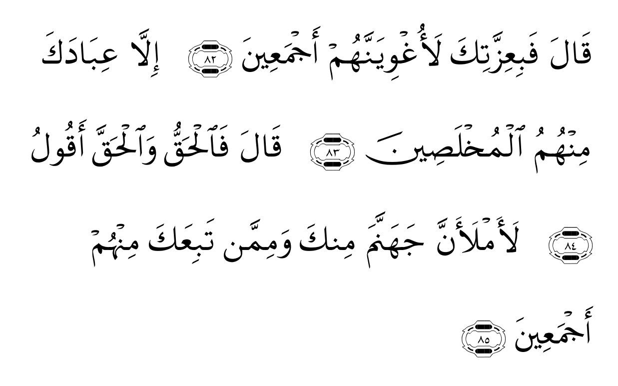
By these means a righteous person will be able to save 'himself' from the path of Satan (by means of the help of Allāh). Furthermore, take note of the following āyāt:

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا
يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى
فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ



38 Sūrah Al Baqarah (2), ayāt 41.

(Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray, nor fall into distress and misery.
"But whosoever turns away from My Reminder (i.e. neither believes in this Qurʾān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."[39]



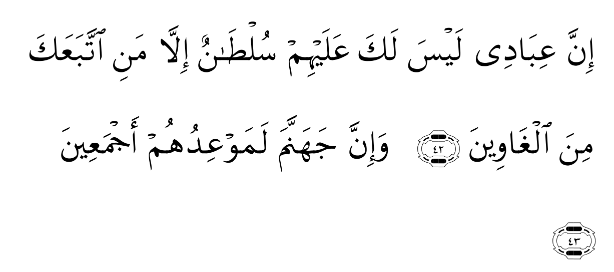
[Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all,
"Except Your chosen slaves amongst them (faithful, obedient, true believers of Islāmic Monotheism)."
(Allāh) said: "The Truth is, and the Truth I say, that I will fill Hell with you [Iblīs (Satan)] and those of them (mankind) that follow you, together."[40]

A person who is obedient within the application of 'his' acts of worship, will not be connected to nor slip into the net of Satan. Therefore, 'mankind's' most effective defense in repelling the attacks of Satan is to be obediently worshipful towards Allāh, that is, those who are with sincerity in devotion to Allāh will be saved.

39 Sūrah Ṭā Ḥā (20), āyāt 123-124.

40 Sūrah Ṣāḍ (38), āyāt 82-85.

Returning to Sūrah Al Ḥijr, after Satan was cursed by Allāh and Satan then swore that he would mislead 'mankind' with his trickery and would redecorate the deeds of 'mankind' so much so that what appeared to be good and true in reality would appear evil and false (āyāt 34-39), with the exceptions for Satan of those servants of Allāh who were sincere and who were not affected by Satan's deceptions (ayāh 40). Furthermore Allāh decrees:



"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghāwīn (Mushrikūn and those who go astray, criminals, polytheists, and evil-doers, etc.).
"And surely, Hell is the promised place for them all.[41]

That is, those people who are sincere will not be deceived by Satan. So, the best defense for 'mankind' is none other than they hold firmly to the teachings and guidance of Allāh, carry out His commands, and remain devotedly obedient to Allāh.

41 Sūrah Al Ḥijr (15), āyāt 42-43.

CHAPTER 3

CONCERNING SATAN AND HIS REALM

Having read the previous two chapters, we can now at least analyze the names Satan (Shaiṭān) and Iblīs. According to the usual custom, as we understand it, this particular chapter would be read as the first chapter, in accordance with the title of the book concerning Satan. So, the best explanation concerning Satan would be read within the first chapter. However, because the author intends to explain the question of the beginnings of these events that brought about the enmity between 'mankind' and Satan, that narrative was described beforehand.

Satan and Iblīs

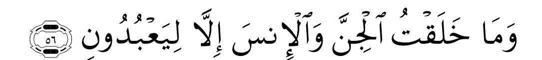
Within Al Qurʾān, the being who defied the command of Allāh to prostrate before ʾĀdam ﷺ was Iblīs. Or, in other words, that the name of the party which denied was "Iblīs". It is further stated in Al Qurʾān that Iblīs was from the group or nation of jinn.

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ
إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ
عَدُوٌّۢ ۚ بِئْسَ لِلظَّـٰلِمِينَ بَدَلًا ﴿٥٠﴾

And (remember) when We said to the angels; "Prostrate to ʾĀdam." So they prostrated except Iblīs (Satan). He was one of the jinns; He disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are

enemies to you? What an evil is the exchange for the Ẓālimūn (polytheists, and wrong-doers, etc).[42]

Within Sūrah Adh Dhāriyāt (51), ayāh 56, it is explained that Allāh created the jinn and 'mankind' for no other reason than to worship Him:



And I (Allāh) created not the jinns and humans except they should Worship Me (Alone).[43]

Thereby, in truth, those who were the inhabitants of Paradise before Allāh created ʾĀdam ﷺ were the jinn and the angels who collectively were diligently devoted and worshipful of Allāh. The jinn and the angels together continually praised and glorified the names of Allāh. That was up until the time Allāh created ʾĀdam ﷺ, and Allāh proposed that ʾĀdam ﷺ would be placed on earth as 'khalīfah' (Caliph - deputy). Thus, from that Allāh commanded the jinn and the angels to prostrate before ʾĀdam ﷺ.

So, all of them willingly prostrated before ʾĀdam ﷺ except that is one by the name of Iblīs who would not do so. Iblīs was from the jinn. So Iblīs refused to obey the command of Allāh, and Iblīs became the forebear of Satan even till now.

Thus what is clear, is that the one with the name Iblīs was only one alone, that is, the one who had before denied the command of Allāh at the time he was commanded to prostrate before ʾĀdam ﷺ. Thus, it happens, that up until this point in time, the one who is known as Satan is from those amongst the nation or group known as the jinn who were disobedient towards Allāh.

Again, what is clear, is that the nation of jinn who were obedient to Allāh are called jinn, and they are from the group of jinn who were rebellious towards Allāh and are known as Satan (Shayāṭīn). Furthermore, we already know that Satan is of two kinds, that is Satan from the jinn and Satan from 'mankind'. Satan from 'mankind' are those of 'mankind' who follow in the

42 Sūrah Al Kahf (18), ayāt 50.

43 Sūrah Adh Dhāriyāt (51), ayāt 56.

footsteps of Satan, whereas Satan from the jinn are that group of jinn who are rebellious towards Allāh.

That is the opinion of the majority of scholars.

Abū Dardāʾ relates that the prophet Muḥammad ﷺ said:

خَلَقَ اللهُ الْجِنَّ ثَلاَثَ اَصْنَافٍ : صِنْفٍ حَيَّاتٍ وَ عَقَارِبَ وَ حَشَّاشِ الْأَرْضِ وَ صِنْفٍ كَالرِّيْحِ فِي الْهَوَاءِ وَ صِنْفٍعَلَيْهِمُ الثَّوَابُ وَالْعِقَابُ .

"Allāh has created the jinn of three sorts. One sort is snakes, scorpions, and creeping insects of the earth. Another is like the wind blowing through the atmosphere. The third sort is subject to reward and punishment…"[44]

This ḥadīth states that amongst the jinn are those who receive reward, namely jinn who are Muslim, and that there are jinn who receive punishment from Allāh, namely jinn who are Satan. It is to those that are Satan, whom we refer to in this analysis. Satan, or these jinn, will be those that we refer to in this books analysis from here on in.

In Sūrah An Nās (114) it is stated that there are Satan from amongst the jinn and Satan from amongst 'mankind', meaning there is a kind of Satan from amongst 'mankind' as just explained. The Satan from amongst 'mankind' are not what will be referred to in the analysis of this book.

Returning to the explanation above, that Iblīs is only one in number, the scholars are of the opinion that the one who received the postponement of not being dead until the Day of Judgement is Iblīs alone, that is the one Iblīs who defied the command of Allāh to prostrate before ʾĀdam ﷺ. There are descendants of that Iblīs who defied the command of Allāh, namely Satan and they are subject to death.[45]

44 Narrated by Al Ḥalam, At Tabarāni, and Al Bayhaqi.

45 Moch. Anwar, "*Kekuatan Gaib Di Balik Yang Nyata*" (The Invisible Power Behind The Real World), within the tafsir of ayāt 18 of Sūrah Al Aḥqāf (46), that … ٱلۡقَوۡلُ عَلَيۡهِمُ حَقَّ… "…the word (of torment) is justified…"

Thus within this analysis, what is meant by Satan is the Satan (Shayāṭīn) who have arisen from the group of invisible beings who are the descendants of Iblīs, from the nation of jinn.

Satan as an Individual

The scholars define the jinn as types of invisible beings, like the wind, who can change their shape into various guises and retain strange or extraordinary tasks. They consist of those who are *muʾmeen* (faithful believers) and those who are *kuffār* (disbelievers); there are those who are obedient to and those who are immoral towards Allāh. Such is what the scholars say in regard to the jinn beings. What is meant by jinn who are immoral or kuffār is Satan.

Ash Shaiṭān is from the noun *shaṭana* which means to be *baʿuda* (to be distant, far away) or became remote, or far, from the truth. *Shaṭana* also means *khalafa*, to be mistaken and in the wrong, namely in the wrong regarding towards the truth. A further meaning is *dakhala* meaning to enter, which is to enter into or take possession of the souls of 'mankind' in order to entice and influence them so that 'mankind' follows in the acts and footsteps of Satan.

In the same manner as 'mankind', Satan jinn also consist of males and females, they eat and drink, they also possess descendants, talk amongst themselves, laugh, cry, etc.

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ
إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ
عَدُوُّۢۚ بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا ٥٠

And (remember) when We said to the angels; "Prostrate to ʾĀdam." So they prostrated except Iblīs (Satan). He was one of the jinns; He disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Ẓālimūn (polytheists, and wrong-doers, etc).[46]

Within Sūrah Ar Raḥmān (55), āyāt 72-74, Allāh explains that the jinn also possess lustful appetites towards the opposite sex in the same manner as 'mankind':

حُورٌ مَّقۡصُورَٰتٌ فِي ٱلۡخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمۡ يَطۡمِثۡهُنَّ إِنسٌ قَبۡلَهُمۡ وَلَا جَآنٌّ ﴿٧٤﴾

Ḥouris (beautiful, fair females) restrained in pavilions; Then which of the Blessings of your Lord will you both (jinns and men) deny?
Whom no man or jinn yaṭmi<u>th</u>hunna (has opened their hymens with sexual intercourse) before them.[47]

Ḥouris here means still virgin, that is having never sexually copulated with 'mankind' or jinn.

The jinn also eat, as mentioned in the following ḥadīth from Abu Hurairah ﷺ:

46 Sūrah Al Kahf (18), ayāt 50.

47 Sūrah Ar Raḥmān (55), āyāt 72-74.

أنه كان يحمل مع النبي صلى الله عليه وسلم إداوة لوضوئه
وحاجته ، فبينما هو يتبعه بها ، فقال : (من هذا) . فقال :
أنا أبو هريرة ، فقال : (ابغني أحجارا أستنفض بها ، ولا
تأتيني بعظم ولا بروثة) . فأتيته بأحجار أحملها في طرف ثوبي
، حتى وضعت إلى جنبه ، ثم انصرفت ، حتى إذا فرغ مشيت
، فقلت : ما بال العظم والروثة ؟ قال : (هما من طعام الجن
، وإنه أتاني وفد جن نصيبين ، ونعم الجن ، فسألوني الزاد ،
فدعوت الله لهم أن لا يمروا بعظم ولا بروثة إلا وجدوا عليها
طعاما)

(From Abu Hurairah), that once he was in the company of the Prophet ﷺ carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet ﷺ said, "Who is this?" He said, "I am Abu Huraira." The Prophet ﷺ said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them."[48]

Within another ḥadīth it narrates that the food of the jinn is charcoal. Within the above ḥadīth are the words, "*They are of the food of the Jinns*", meaning that there are other forms of food besides bones and animal dung. And

48 Narrated by Bukhāri, Abū Dāwud, Aḥmād, Tirmidhi.

within another explanation it states that the food of unseen beings is a form of food like gas and vapors. Within the ḥadīth of Abū Dāwud it states that the manner of the jinn eating is like that of 'mankind', that is, to chew and swallow. When the bones and animal dung remain unfinished, it means that the manner of the jinn is to sniff them, to sniff their smell, and the above ḥadīth states that, "…*they would never pass by a bone or animal dung*…", indicating that it is not just the bones and animal dung that they consume but also their smell. There is another explanation that says:

اِنَّ الشَّيْطَانَ حَسَّاسٌ لَحَّاسٌ

Indeed Satan has feelings of taste and likes to lick.[49]

Returning to the issue of jinn or Satan, within many statements it is explained that the jinn were created from fire, or from extremely hot fire.

وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن قَبۡلُ مِن نَّارِ ٱلسَّمُومِ ٢٧

And the jinn, We created aforetime from the smokeless flame of fire.[50]

There are other explanations that state the jinn were created from four elementals, namely, fire, water, earth, and air, however the main elemental is fire. Likewise also with 'mankind', who was created from the four elementals of fire, water, earth, and air, yet the chief elemental was earth.

There are jinn who are muslim and those who are kuffār, and this issue is explained in Al Qurʾān, wherein it states that amongst the jinn are those who are muslim and those who are kuffār.

49 Narrated by Tirmidhi.

50 Sūrah Al Ḥijr (15), ayāt 27.

وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ
ٱلۡقُرۡءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ
وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُواْ يَٰقَوۡمَنَآ إِنَّا
سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا
بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ ﴿٣٠﴾
يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم
مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ﴿٣١﴾ وَمَن لَّا
يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ
مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ﴿٣٢﴾

And (remember) when We sent towards you (Muḥammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qurʾān, when they stood in the presence thereof, they said: "Listen in silence!" and when it was finished, they returned to their people, as warners.
They said: "O our people! Verily! we have heard a Book (this Qurʾān) sent down after Mūsa (Moses), confirming what came before it, it guides to the Truth and to a Straight Path (i.e. Islām).
O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muḥammad ﷺ), and believe in him (i.e. believe in that which Muḥammad ﷺ has brought from Allāh and follow Him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).

And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no Auliyā᾿ (protectors) for him besides Allāh (from Allāh's punishment). Those are in manifest error.[51]

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا

سَمِعۡنَا قُرۡءَانًا عَجَبٗا ١ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا

بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ٢ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ

رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا ٣ وَأَنَّهُۥ كَانَ

يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ٤ وَأَنَّا ظَنَنَّآ أَن

لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَى ٱللَّهِ كَذِبٗا ٥ وَأَنَّهُۥ

كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ مِّنَ ٱلۡجِنِّ

فَزَادُوهُمۡ رَهَقٗا ٦ وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن

يَبۡعَثَ ٱللَّهُ أَحَدٗا ٧ وَأَنَّا لَمَسۡنَا ٱلسَّمَآءَ

فَوَجَدۡنَٰهَا مُلِئَتۡ حَرَسٗا شَدِيدٗا وَشُهُبٗا ٨ وَأَنَّا

كُنَّا نَقۡعُدُ مِنۡهَا مَقَٰعِدَ لِلسَّمۡعِۖ فَمَن يَسۡتَمِعِ ٱلۡأٓنَ

---

51 Sūrah Al Aḥqāf (46), āyāt 29-32.

يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ
أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ
قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ
وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ
ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا
رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ
فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾

Say (O Muḥammad ﷺ): "It has been revealed to me that a group (from three to ten In number) of jinns listened (to this Qurʾān). They said: 'Verily! We have heard a wonderful recital (this Qurʾān)!
'It guides to the right path, and we have believed therein, and we shall never join (in worship) anything with Our Lord (Allāh).
'And Exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
'And that the foolish among us [i.e. Iblīs (Satan) or the polytheists amongst the jinns] used to utter against Allāh that which was wrong and not right.
'And verily, we thought that men and jinns would not utter a lie against Allāh.
'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

'And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinns).
'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
'There are among us some that are righteous, and some the contrary; we are groups each having a different Way (religious sect, etc.).
'And we think that we cannot escape (from the punishment of) Allāh in the earth, nor can we escape (from the punishment) by flight.
'And indeed when we heard the guidance (this Qur'ân), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.
'And of us some are Muslims (who have submitted to Allāh, after listening to this Qurʾān), and of us some are Al-Qāsitūn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path."[52]

Amongst the group of jinn were some who were sent to the prophet ﷺ in order to listen to the āyāt of Al Qurʾān, after which they returned to their nation where they instructed them about Islām. They said to their nation that whoever did not believe would lose their way and deviate into disbelief.

The use of the word Satan within Al Qurʾān

Within Al Qurʾān, the word Satan is not only used with respect and reference to Satan alone, namely Satan in the form of a kind of invisible being with his own persona, but it is also used with regard to Satan from within the ranks of 'mankind', namely Satan in the form of 'man'. It is therefore clear then, that there are those of 'mankind' who possess characteristics like those

52 Sūrah Al Jinn (72), āyāt 1-14.

possessed by Satan, that is, perform deeds and actions that emulate those undertaken by Satan.

وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا شَيَٰطِينَ ٱلۡإِنسِ
وَٱلۡجِنِّ يُوحِي بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ زُخۡرُفَ ٱلۡقَوۡلِ
غُرُورٗاۚ وَلَوۡ شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا
يَفۡتَرُونَ ١١٢ وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا
يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَلِيَرۡضَوۡهُ وَلِيَقۡتَرِفُواْ مَا هُم
مُّقۡتَرِفُونَ ١١٣

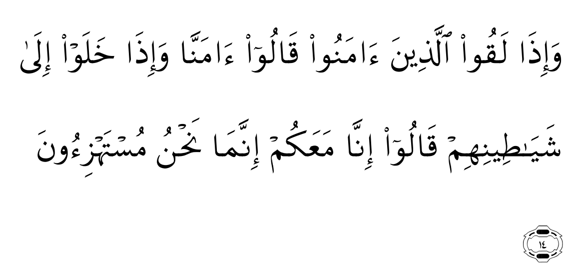
And so We have appointed for every Prophet enemies - Shayāṭin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)
(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).[53]

There are many other statements concerning Satan that may be used in regards to Satan from amongst ‘mankind’ within various other āyāt.

There is another connotation for Satan within Al Qurʾān and that is used in reference to those leaders from within the *munāfiqūn* (hypocrites) and

53 Sūrah Al Anʿām (6), āyāt 112-113.

the *kāfirūn* (disbelievers), since they are those who mislead their followers and adherents. For instance within Sūrah Al Baqarah (2), ayāh 14 it explains this issue:



When they meet those who believe, they say: “We believe;” but when they are alone with their evil ones, they say: “We are really with you: we (were) only jesting.”[54]

And there are furthermore, many other meanings for Satan within Al Qurʾān that are in reference to those leaders of the munāfiqūn and the kāfirūn.

A third meaning for Satan (within a ḥadīth) is something that is dirty, depraved, and sick.

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ الْخُبُثِ وَالْخُبَائِثِ

Meaning:

“O Allāh! Indeed I seek refuge with You against the khabuth and the khubāʾith (male and female harmful things).”[55]

The khabuth (Satan male) and the khubāʾith (Satan female) are bacteria or germs that one finds plentiful of in the toilet area. Therefore, before one enters the toilet area, we make a duʿāʾ like the one above.

54 Sūrah Al Baqarah (2), ayāt 14.

55 This is what was reported in the two ṣaḥīḥs (i.e. Bukhārī and Muslim), from the ḥadīth of Anas. The *khabuth* is evil; so *Al-Khabāʾith* would mean: the evil creatures such as the devils and others. The *Khabuth* are the male devils, so *Al-Khabāʾith* would be their female devils.

Generally we are of the conclusion that the word Satan is used in reference to those who are disobedient within the carrying out of their acts of worship, or for those who possess acts that are prohibited by the commands of Allāh, mistaken deeds, and acts of evil.

The Organisation of Satan

We have already come to know that Satan is the name of one form of being, created by Allāh, whose life and work is only to entice ‘mankind’ away from the true way. Within that societal organization for the strategic implementation of the enticement of ‘mankind’, the nation of Satan is not reckless, but in fact they carry it out in an organized and orderly manner. They possess extremely strong discipline. They have leaders and followers who submit altogether towards specific orders that they have already decided upon. This is for nothing other than to be successful in their enticements and successful in their mission, namely, the mission that they have already pursued since the time of the incident with ʾĀdam ﵇ until now, namely, with the descendants of ʾĀdam ﵇, ‘mankind’.

The order of their planning and its implementation, the manner in which it is carried out, is all arranged within a well-disciplined, systematic organization. We, that is ‘mankind’, not only have an understanding of the plans of Satan and his disciplined organization, but we are also assured that a specific plan will not be successful unless it be with a specific program that is organized. The Companion ʿAlī ﵁ stated that an issue that is true yet unorganized will be able to be brought down by something invalid yet organized.

So examine carefully the explanations from within Al Qurʾān and the aḥādīth of the Prophet ﷺ, regarding the oaths of Satan and the manner in which they lure ‘mankind’. We understand and are certain that Satan is very clever and thorough within his carrying out of his tasks. This issue is in accordance with the oaths undertaken at the time Iblīs was condemned to Hell by Allāh, and received the eternal damnation of Allāh.

With that in mind, pay attention to the following ḥadīth narrated by Jabir bin ʿAbdullāh:

إن إبليس يضع عرشه على الماء، ثم يبعث سراياه، فأدناهم
منه منزلة أعظمهم فتنة، يجي أحدهم فيقول: فعلت كذا وكذا،
فيقول: ما صنعت شيئا قال: ثم يجي أحدهم فيقول: ما تركته
حتى فرقت بينه وبين امرأته قال: فيدنيه منه، ويقول: نعم
أنت، فيلتزمه

Jabīr ﷺ narrated that the prophet ﷺ said, "Surely, Iblīs has placed his throne on water. He sends armies to the people and the nearest to him in rank is one who causes the greatest mischief. One of them comes to him and boasts, 'I did not cease with so and so till I left him saying this and that'. Iblīs tells him, "No by Allāh, you have not done anything." Another of them comes to him and claims, "I did not leave him before I caused a rift between him and his wife". Iblīs draws him near him and says, "Excellent you are!", or "you deserve honor".[56]

Upon examination of the above ḥadīth, we learn that Iblīs together with his kingdom possesses many troops, hundreds or millions, or as many as 'mankind', or (according to another ḥadīth) moreover, that the number of Satan's troops is more than the number of 'mankind'. All of those troops, every day and at every opportunity, spread and carry out his operations to all corners of the world, to all of 'mankind', where there is a Shayāṭīn ready and prepared to carry out his duty in accordance with all their plans.

All of them, every Shayāṭīn, possess various duties, and from each Shayāṭīn, each day, and at every opportunity, they report back to their leader as to the success of their daily operations.

Iblīs, or the king of the nation of Shayāṭīn (Satans), receives all the reports of his Shayāṭīn, and for a Shayāṭīn who has successfully 'derailed' one from amongst 'mankind', or for a Shayāṭīn who has been repeatedly successful in urging 'mankind' towards the false path, then they are praised by their leaders. A Shayāṭīn who was successful in his endeavours, receives rewards

56 Narrated by Muslim and Aḥmād.

and praises from above. A Shayāṭīn who may be successful receives appreciation and admiration. However, a Shayāṭīn who has been unsuccessful in carrying out his duties receives punishment. They will be admonished with anger and some form of punishment.

That therefore is the work of Satan, who controls his organization with harsh and heavy laws for those who fail to carry out their duties. There is an explanation (ḥadīth) from Ibnul Jauzī, wherein a Shayāṭīn will receive a crown from Iblīs:

عَنْ ابِي مُوس قَال: اذا اصبح ابليس بث جنوده في الارض

فيقول: من اضل مسلما البسته التاج

From Abū Mūsa who said: Satan (Iblīs) often sends his soldiers everywhere in the earth saying to them, 'Whoever diverts a Muslim I will crown him.'[57]

According to a number of other ḥadīth, Iblīs is happiest when his troops have reported those successes that mislead 'mankind' into undertaking sinful acts that cannot be retracted, such as drinking alcohol, murder, adultery, etc, which are subject to punishment.[58] It would be a different case when the sin was a matter of dispute, and a person could undo it. Divorce from one's wife could possibly have been avoided by means of restitution. Insubordination to one's parents could possibly have been avoided.

However, when adultery, drinking alcohol, and murder are committed, these sins cannot be undone and returned to a pre-committal state.

In this regard, Satan's organization is more than likely more perfected than the organizations of 'mankind'. The daʿwah organizations approved of by 'mankind' have much experience in encountering problems such as finances, management, member discipline, etc. However, the organization of Satan does not experience these issues, because they move with speedy efficiency without the need for transportation, without monetary payments of any kind, because indeed they have no need of these things.

57 Narrated by Ibnul Jauzī.

58 These are acts that are *ḥarām* within Islām meaning that they are punishable both in this world and in the Hereafter.

The Deliberations of Satan’s Group

Within the book “*Godaan Syetan* (The Seduction of Satan)”, the work of Doctor Ali Al-Hamidy, it states that at the time āyāt 135-136 of Sūrah Āl ʿImrān (3) were revealed, an occurrence took place that caused a commotion amongst the Shayāṭīn, the troops of Iblīs. A loud shriek from Iblīs thunderously echoed, and reverberated throughout this world. Satan’s troops all heard the shrieking sound from their king, the voice of Iblīs. The Shayāṭīn altogether came to their king, wanting to know what on earth it was that had caused their king to roar like this. What was this remarkable event that had so caused Iblīs to react this way?

They were really surprised. According to the kings account, that which had caused him to react in such a shrieking manner was because there was news that some āyāt of Al Qurʾān had been revealed, containing matters specifically damaging to the nation of Satan. The meaning or contents of those āyāt were that a person who had sinned when ‘he’ remembers the Will of Allāh, that is, remembers and is conscious of ‘his’ sins, then ‘he’ requests the forgiveness of Allāh and afterwards does not further commit or involve ‘himself’ in that sin, then he will be forgiven by Allāh. With this, there became no further reason (as far as the nation of Satan was concerned) to continue to entice ‘mankind’ because when ‘mankind’ forthwith repents ‘he’ will be forgiven by Allāh and his sins will be removed, that is to say, the endeavors of Satan will be to no purpose:

وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ

ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ

ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ

يَعۡلَمُونَ ١٣٥ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٌ مِّن

رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ

فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾

And those who, when they have committed Fāhishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; - and none can forgive sins but Allāh - and do not persist in what (wrong) they have done, while they know.
For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders).[59]

Since there are in existence those people who seek the forgiveness of Allāh, and who are forgiven for their sins, then the final purpose of Satan becomes redundant. The final purpose of Satan is in order to make 'mankind' go astray, wander into the valley of sin. At that time, the Shayāṭīn were assembled together in consultation, pondering as to what was to be the best way to carry on in order that the revealed āyāt were rendered futile. This means that with the existence of those āyāt, the nation of Satan was unable to alter, even in the slightest, the carrying out of their duties because their tactics had to be altered, in accordance with āyāt 135-136 of Sūrah Āl ʿImrān (3).

Thus it was decided, that the objective intention towards 'mankind' was for them to be plagued with temptation, so that they, after having committed sin, would be reluctant to seek forgiveness, and for them (nation of Satan) to whisper within their hearts ('mankind') with sweet voices and consequently postponement of their repentance would take place. 'Tomorrow would be sufficient to seek forgiveness when one is old'. Tomorrow when one's heart is tranquil, and not as volatile as now. At the moment, we ('mankind') still possess various desires, wanting to have a 'good time', are still young, and because of these reasons we still do not have restful hearts. So, it will be hoped that repentance be sought tomorrow when we are old, or when we are safe, and have satisfied all our worldly needs, both physical and

59 Sūrah Āl ʿImrān (3), āyāt 135-136.

spiritual. We will then assuredly seek the forgiveness of Allāh. We will certainly remember and be worshipful, and carry out the commands of Allāh with fullness of heart. Therefore, this issue would be better addressed and implemented tomorrow.

Such is the enticement and whisperings of Satan towards those of 'mankind' who have sinned. By these means, a person will continue to carry out sins and always delay 'his' repentance. And, in regard to this matter, Satan always oversees and examines the condition of such a person, and always renders towards 'him' new problems and troubles in order that the occasion for repentance does not arrive.

The second decision was so that 'mankind' would consider and deem 'his' sins to be matters that were good, and not to recognize them as being sinful. Thus the deeds undertaken by 'mankind' would be '*ornamented with smooth silk*' (made to appear worthwhile) so that when a person commits a sin and is reminded of it, then 'he' does not realize that it is a sin, and even more so, becomes angry at the person who reminds 'him' of such. A person who does the right thing and gives advice is held to be 'his' enemy. The reason for this is because the person who earlier had been sinful is of the opinion that what they are doing is completely in order and correct.

Having arrived at such a decision, Iblīs is happy.

CHAPTER 4

THE MANNER OR METHOD OF TEMPTATION

In order that we do not stray and slip into deviance, we presumably need to carefully study the measures planned by Satan for the deception of 'mankind'. In what way does Satan deceive; what are Satan's strategies and tactics; in what way does the army of Satan deceive 'mankind' (who is unable to see any from amongst the nation of Satan)? When we understand the secrets and plans for the manner in which Satan carries out 'his' endeavors, then we will be able to be on guard against the ruses of Satan. In order for that to take place, we will endeavor to reveal something of the way in which Satan usually strives against 'mankind'.

1000 Ways towards Error

The determination and oath of Satan in the ensnarement of 'mankind' is carried out assiduously. Morning and night, at every timely opportunity, they, the army of Satan, are tirelessly working. Wherever 'mankind' exists, they attack in numbers, in the most expedient manner of battle.

How clever and cunning they are in their organization of tactics, and in their endeavors to lead 'mankind' astray with a 1001 different ways. We can examine what has been revealed in ayāh 119 of Sūrah An Nisā' (4):

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ
ءَاذَانَ ٱلْأَنْعَٰمِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ
ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh. And whoever takes Shaiṭān (Satan) as a Walī (protector or helper) instead of Allāh, has surely suffered a manifest loss.[60]

I will lead them astray from the way of truth to the way of falsehood and will throw their ideas and thoughts into uselessness. The beliefs of the Arabs in the days of Jāhilīyah (ignorance) were such that they would sacrifice, as offerings to their idols, animals whose ears had been slit beforehand. According to Ibnu Kathir, the slitting of and slit animal's ears would later be used as magic spells and charms.

According to Maulana Muḥammad Ali within the 'Holy Qurʾān' it states that those animals who had their ears slit were baḥīrah, that is a she-camel which had given birth five times and then that baḥīrah was sacrificed to an idol, left to hang, not to be touched, and not to be cut up.

Concerning the changes in the creation of Allāh, when it accords itself to ayāh 30 of Sūrah Ar Rūm (30), the creation of Allāh is the Deen (religion) of Allāh.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ
ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ
ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٣٠﴾

So set you (O Muḥammad ﷺ) your face towards the Ad-Deen Ḥanīfa (religion of pure Islāmic Monotheism - worship none but Allāh Alone) *Allāh's Fitrah (i.e. Allāh's*

---

60 Sūrah An Nisāʾ (4), ayāt 119.

Islāmic Monotheism), with which He has created mankind. No change let there be in Khalq-illāh (i.e. the religion of Allāh - Islāmic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabarī, Vol 21, Page 41][61]

The Deen of Allāh is that which accords itself with His power or Fitrah, so that when it is misrepresented by 'mankind', it means that Satan envelops the followers of the Deen of Allāh within various innovated rituals, superstitions, deceptions, and everything else that appears consistent with the Deen. There are others who state that to change the creation of Allāh is to make use of or to place certain creations of Allāh in an improper manner. For instance, stones that shouldn't be worshipped afterwards become objects of worship. Rattan used as talismans, even though the characteristic of rattan is that it is not created for that.

In such a way, Satan possesses 1001 ways to mislead 'mankind'. Satan will not desist from these ways; he will not finish with these tactics.

Do not suppose that Satan will be incapable of deceiving people who are scholars and have already attained knowledge. A scholar who is already obedient in 'his' worship, and performs ṣālat (prayer) in a complete manner, and yet Satan entices 'him' to the point where within the heart of that scholar there arises the opinion that it is only 'he himself' who is clever and devoted. A scholarly person who is clever in 'his' lectures and understands all aspects of knowledge, will be targeted and enticed by Satan until 'he' becomes of the opinion that there is no one with knowledge except 'himself'. So, this issue is able to bring about the desire for the praises of other people. And thus, a person who at one time was truly worshipful and obedient, is able to be deceived by Satan.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

" إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ قَاتَلْتُ

---

61 Sūrah Ar Rūm (30), ayāt 30.

فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ".

From Abū Hurairah ﷺ who said: I heard the Messenger of Allāh ﷺ say:
"The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allāh will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' A command will then be issued about him and he will be dragged on his face and thrown into Hell.
Next a man who had acquired and imparted knowledge and read the Qurʾān will be brought forward, Allāh will remind him of the favors He had bestowed upon him and the man

will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qurʾān for Your sake.' Allāh will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qurʾān so that they might call you a reciter, and they have done so.' A command will then be issued about him, and he will be dragged on his face and thrown into Hell.
Next a man whom Allāh had made affluent and to whom Allāh had given plenty of wealth, will be brought forward, Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake. Allah will say to him: `You have lied. You did it so that people might call you generous, and they have done so.' A command will then be issued about him and he will be dragged on his face and thrown into Hell."[62]

In such ways, Satan still surreptitiously takes people away even though they appear to be scholars or devotees of Allāh. Such people can also be ambushed, or brought down by Satan.

There is also the case of a person who wanted to become a well-respected and successful prominent figure or religious leader from one village or region. He was known as a person who was obediently worshipful. During the course of his giving advice in the form of lectures to the community, it so happened that one person from amongst them was not well received. This person was openly unwilling to carry out the advice given by the scholarly man. What was the reaction of the person giving the lecture to that? He was somewhat reproachful and angry. So, in this case there arose in 'his' heart the feeling that amongst those people in the community, it was only 'he' that was the most obedient and fearful of Allāh. Isn't it the case that 'he' has been deceived by Satan also?

The tactics and strategies of Satan are cunning and clever. In regards to someone who is a scholar, Satan will not want to urge 'him' to desist from

62 Narrated by Muslim, Nasāʿī, Tirmidhī, Ibn Majah

ṣālat, or turn him into a robber, or have him drink alcohol, or be a murderer, because such approaches would be futile. A scholar would not be persuaded in such a manner.

However, Satan is clever and slippery. The scholar would be deceived by making 'him' proud of 'his' knowledge so that 'he' becomes hateful of a person or people who are not worshipful. Moreover, the scholar would be insulting towards a person or people who do not want to follow the truth.

Over the course of time such a scholar will develop a spiteful heart, arrogant and sinful. Isn't that what is known as being deceived by Satan?

Satan truly knows the weaknesses of every person – their weakest position, where is their strongest point of resistance, etc. Satan possesses and has this knowledge. Clearly, Satan is in a strong position and it is easy for Satan to penetrate the defenses of a person whose resistances are weak.

As an example, there is a person who is obediently worshipful, 'his' ṣālat is whole, his remembrance of Allāh is steadfast, and yet he has a weakness for women, that is, 'he' lusts after them. So, this person can be deceived by women. Another example, is of an obedient person but 'he' is weak in the handling of finances and in regards to being entrusted with money 'he' cannot be believed. So, in this case, Satan can tempt 'him' in matters of money and possibly 'he' fails because of corruption.

The author has a friend who is obediently worshipful and whose acts of charity towards the community are commendable. However, he has a weakness and that is that when he is offended he becomes angry and violent. On one occasion at one event, he felt offended and eventually he succumbed until he lost control. Until now he struggles with this weakness.

Isn't it the case that Satan shrewdly and harshly attacks his opponents?

It is enough therefore for a person who is weak in faith to be enticed by means of small issues. Things like rain, heat, feeling weak, at the markets, etc, are enough to make 'him' desist from carrying out certain acts of religion such as attending the jumaʿāt (Friday) prayers or attending Islāmic gatherings.

Whenever there is a little disarray within 'his' life, it is enough for 'him' to lose 'his' footing within the Deen of islām. Even such things as

division of work are for the person who is weak in faith enough, for the less important ranks of the Shayāṭīn, to weaken 'his' resolve.

However, for those people who are scholars, those who are obedient to Allāh, they will be enticed by the more prominent figures amongst the Shayāṭīn, those who are trained and more potent. Do not think that a person or people who are scholars are guaranteed salvation from the deceptions of Satan.

Assuredly, when one of the Shayāṭīn is unsuccessful in deceiving a scholar, a replacement from amongst the Shayāṭīn will take 'his' place, one who is stronger in the skills of deception. This issue will be explained in the paragraphs that follow. Inshāʾa Allāh.

Satan is able to bring down a community with instruments such as immoral women; evil people who distribute and promote the spread of alcohol; gambling; adultery; and other immoral acts, all of which are actively promoted and disseminated by Satan with the help of 'his' ingenious throng of followers. By these means, a community can easily be deceived by the traps set by Satan who continually besieges 'mankind'.

Satan has already ambushed every path and way. A person who is not aware of or careful of, or people who do not receive guidance from Allāh will easily lose their way, because the siege of Satan spreads to all aspects of life and to all branches and affiliations wherever and whenever 'mankind' may be.

As an example, there is the sphere of Satan within the realms of gambling and alcohol, which bring about the destruction of the community.

Ayāh 91 of Sūrah Al Māʿidah (5) explains this issue:

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ
وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ
وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ٩١

Shaiṭān (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and

gambling, and hinder you from the remembrance of Allāh and from Aṣ-Ṣalāt (the prayer). So, will you not then abstain?[63]

It is not only a personal life that is capable of being destroyed by gambling and alcohol, but also a community and a nation can also be brought down and destroyed by moral deprivation and other evils that arise from those two issues.

For the time being, 'we' will end discussion of this issue because within other paragraphs there are still other related points that explain this.

Enters the Blood Stream

Since Satan is included amongst the unseen beings, from a nation of unseen beings, he is therefore able to move stealthily to all places and situations in such a state. What is strange however, is that he is also able to enter into the blood stream of 'mankind'. Thus he is able to plague 'mankind' freely and safely. So much so is the result of this issue, that 'mankind' undertakes certain deeds remaining unaware that what 'he' has done has in fact been following in the steps of Satan as a result of the success of Satan's efforts in deceiving 'mankind'. It is as if the manner of 'his' actions are from the purity of 'his' own heart, emerging from 'his' own thoughts, and this without knowing that 'his' deeds are as a result of the success of Satan' persuasion.

Within a ḥadīth of the Prophet ﷺ, it states that Satan is able to enter the blood stream of 'mankind':

من حديث صفية بنت ، معتكفا ، فأتيته أزوره ليلا حُيَيْ .
رضي الله عنها ، قالت : كان رسول الله فحدثته ، ثم قمت
فانقلبت ، فقام معي ليقلبني ، وكان مسكنها في دار أسامة
بن زيد ، : ((على أسرعا ، فقال النبي فمرّ رجلان من
الأنصار، فلما رأيا النبي رسلكما إنها صفية بنت حيي))

63 Sūrah Al Māʿidah (5), ayāt 91.

قالا: ((سبحان الله يا رسول الله)). قال : ((إن الشيطان
يجري من الإنسان مجرى الدم ، فخشيت أن يقذف في
قلوبكما شيئا أو قال شرا)) .

Ṣafīyah bint Ḥuyayy ﵂ (the wife of Rasūlullāh ﷺ), reported:
While Rasūlullāh ﷺ had been observing iʿtikaf (seclusion in the mosque), I came to visit him one night and talked with him for some time. Then I stood up to go back and he (Rasūlullāh ﷺ) also stood up with me in order to escort me home. She was at that time residing in the house of ʾUsamah bin Zaid. Two persons from the Anṣār happened to pass by him (Rasūlullāh ﷺ). When they saw Rasūlullāh ﷺ, they began to walk swiftly. Thereupon Rasūlullāh ﷺ said to them: "Wait, she is Ṣafīyah bint Ḥuyayy." Both of them said: "Messenger, Glorified be Allāh."
Whereupon he said: "Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your hearts."[64]

This event occurred in the month of Ramaḍān, and in accordance with the custom of the Messenger ﷺ, from the 21st of that month until its end, he always performed *iʿtikaf* (retirement) in the masjid day and night. One night Ṣafīyah bint Ḥuyayy g visited the masjid because of the need to discuss something (with the Messenger of Allāh ﷺ), and deep into the night she left for home. The Messenger of Allāh ﷺ decided to accompany her home. Two of the companions, who had left slightly earlier than the Messenger of Allāh ﷺ and Ṣafīyah bint Ḥuyayy g, stepped aside (to allow them to pass). After seeing the Messenger of Allāh ﷺ together with a woman, and because that woman was possibly not maḥram (prohibited for him to be with) for him ﷺ, and so according to the companions it was better to leave him ﷺ alone rather than they meet with them both. Possibly that is the reason for the actions of the two companions earlier.

64 Narrated by Muslim, Bukhārī, and Abū Dawūd.

“Wait, she is Ṣafīyah bint Ḥuyayy!” (I am not doing anything against the laws of Allāh. This is my wife!) Such was the declaration of the Messenger of Allāh ﷺ, because he worried that later on that fitnah would emerge and did not want another occurrence such as that which had happened with ʿĀyishah g before.

All of ‘mankind’s’ blood flowing within the body, Satan has flowed through. In other words, Satan can intermingle with the blood of ‘mankind’. So, many of ‘mankind’ who when they are unaware of what is the truth and or do not receive guidance from Allāh, and then they receive advice or when they receive advice at the time they are in the wrong, become angry. This is because ‘he’ feels that the one who has performed certain deeds, as well as the one who made the decision and the intention to undertake those certain deeds, is ‘he himself’. It is ‘himself’ and only ‘himself’ who has decided, and is detached from the agency of anyone else. Let alone, when it were to be said that ‘he’ was acting as the agent of Satan or Iblīs. ‘He’ would be really angry.

With regard to this issue, the theory of the soul from Sigmund Freud, concerning the world of the consciousness is possibly able to uphold a connection with what is being explained here. Until now knowledge of the soul still utilises the theory of Freud concerning the structure of the individual person. According to Freud the individual is based upon three divisions, namely the Id, the Ego, and the Superego.

The Id only concerns itself with impulses or evil stimulations, the primitive and the agressive, the desire for pleasure and satisfaction, or in other words it only concerns the *Nafs* (نفس - desires, [inner] appetite).

The Ego takes care of all that is undertaken. The function of the Ego is to take into account, organize, and integrate the drives of the Id with reality. Between the Id and the Ego there are often struggles, conflicts, and it often occurs that the Id recedes into the blood, that is, to the ‘realm of the unconsciousness’. An example is that ‘he’ likes to lie, or steal, or kill, and afterwards he recedes into the subconscious, possibly at times when the Ego has lapsed, and he will appear outside of the ‘realm of the unconsciousness’, possibly unwittingly, or is in the realm of dreams.

The Superego works as an individual component that impedes and works as an advisor, that is, as a sensor and supervisor of the Ego. Elements of the Superego are like the results of education. Those laws precipitate (the majority of realized signs), and contain the elements of morality, the inner soul,

and ‘he’ always feels in a state of sin when those laws that it possesses are contravened. The Superego is also often in conflict with the Ego. (Because the Ego is the aspect of the individual that has connection with the outside world, and works on principles of reality). Not to mention the Id, whereby the Superego conflicts its entirety.

The struggle between both those elements or parts of the individual that contradict each other, has no end as long as life exists within the body. They both jostle each other and between them both, one is able to say that there is good and evil, truth and falsehood.

So, some specialists expound this theory as a means of explaining the justification of religion regarding the struggle between the pure heart and the desires. Possibly the desires of Satan are a similar matter with regard to the division of the individual or the Id. Moreover, Satan infiltrates the blood of ‘mankind’ and flows within the blood stream possessed by ‘mankind’ and therefore the Id of ‘mankind’.

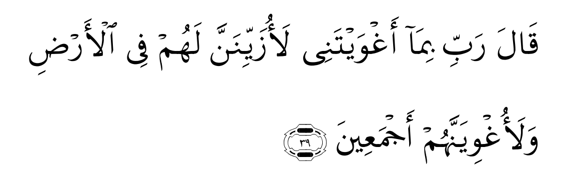
Grooms the Deeds of ‘Mankind’

One of the ways in which Satan deceives ‘mankind’ is to groom the deeds of ‘mankind’ according to that desired by Satan himself. Deeds or incidents that are bad and unseemly are groomed in such a manner that they appear to be good and acceptable. That is, the actions and deeds that blatantly and clearly contravene the bounds of the Deen, are painted and patterned in such a manner as to appear both right and true. The people who carry out such acts do not feel that what they are undertaking is wrong. They do not feel that what they have done violates the Deen, or deviates from what is true. So that which they do not undertake they call Sunnah (*I don’t have to do that because it’s only Sunnah!*), and superstition they uphold as being the teachings that are true.

Without question, people who already maintain such a stance find it difficult to adjust, and find it difficult to follow the correct way in accordance with what is true. Moreover, when they are given advice or guidance, they will reject it and more often than not become angry. Even more so when such a stance has already become second nature to them and regarded as, and taking place as, matter of fact within the community, that is, it has become the general opinion of the community, then who knows whether that issue is deceptive rumors or loyalty in belief. This matter moreover, is difficult to change.

Oftentimes, such people readily point out proofs from within Al Qurʾān and sound aḥādī<u>th</u>, and yet persistently cling to and uphold old 'traditional' beliefs that are difficult for them to shed.

Satan has indeed already sworn an oath to Allāh that 'he' will deceive 'mankind' in regards to their deeds and actions. Deeds and actions that are wrong will be groomed in such a manner as to be appear silken smooth and correct.



[Iblīs (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.[65]

Deeds that are evil and acts that are wrong will be groomed in such a manner as to appear to be good and right.

How can this happen?

In regards to this issue, hopefully we do not mistakenly understand this explanation. It is not the deeds that are altered to appear good. It is not the wrongful (false) deeds that appear to become true, but *the feeling* that what is done is transformed in order that it can alter ones convictions or feelings.

Since such is already customary, then the people who practice such things do not feel wrong or sinful in what they do. Bribery and corruptive practices are unquestioned, because it is already customary within the community to practice such, and this is the way things get done. When there are no 'backhanders', there will be no promotions, no work, no entering schools, no ease in endeavors, no receipt of licenses, etc.

Clothing that breaches the limits of the Deen is no longer an issue, because of the times. Intermingling of male and female is no longer an issue,

65 Sūrah Al Ḥijr (15), ayāt 39.

and when it does not occur, it is referred to as upholding an ‘old-fashioned’ attitude. We do not make bribes, because that money is given by us in charity. We fast three or five years in succession, yet isn’t fasting an act of worship?

Such is the way of Satan who indiscernibly grooms the deeds and actions of ‘mankind’.

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ

وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ

ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

“I found her and her people worshipping the sun instead of Allāh, and ***Shaiṭān (Satan) has made their deeds fair-seeming to them****, and has barred them from (Allāh’s) way, so they have no guidance,..”*[66]

It is further explained in the following ayāh that Satan carries out such actions (that is, to ‘ornament’ the deeds and actions of ‘mankind’):

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ

وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

Al-Lā (this word has two interpretations) (A) [as Shaiṭān (Satan) has barred them from Allāh’s Way] ***so that they do not worship (prostrate before) Allāh****, or (B) so that they may worship (prostrate before) Allāh,* ***who brings to light what is hidden in the heavens and the earth, and knows***

66 Sūrah An Naml (27), ayāt 24.

what you conceal and what you reveal. *[Tafsir At-Tabarī, Vol. 19, Page 149]*[67]

People who worship the moon or the sun or other created beings have been mislead by Satan, so much so that they do not feel that what they are in the process of implementing and maintaining is wrong in the slightest. To worship the sun within the context of truly worshipping it, means that they prostrate before and make offerings or sacrifices towards the sun itself. Or as it states in another ayah, do not worship the sun and the moon, but rather worship the creator of the sun and the moon.

...لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ
ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝٣٧

…Prostrate not to the sun nor to the moon, but prostrate to Allāh who created them, if you (really) worship Him.[68]

The Prophet Muḥammad ﷺ has said, as narrated by Bukhārī:

إِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانَ مِنْ اٰيَاتِ اللهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ
وَلَا لِحَيَاتِهِ فَإِذَا رَاَيْتُمْ ذَالِكَ فَادْعُوْاللهَ وَكَبِّرُوْا وَتَصَدَّقُوْا

"The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death or birth of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over."[69]

Unlike in the same manner as the explanation of the last mentioned ayāh, this ḥadīth has a different narration. That is because the son of the Prophet Muḥammad ﷺ, by the name of Ibrāhīm, died, and on that day two eclipses occurred, an eclipse of the sun and an eclipse of the moon. Many people were of the belief that the death of Ibrāhīm and the eclipses were connected (meaning that the eclipses were caused by the death of a person on

67 Sūrah An Naml (27), ayāt 25.

68 Sūrah Fuṣṣilat (41), ayah 37.

69 Narrated by Bukhārī.

earth). Because of those vents some of the community believed that the sun and the moon influenced ‘mankind’ in relation to unexplained phenomenon. So, in their estimation, the sun and the moon were deserving of worship.

When the above ayāh indicates that there are people who worship the sun, the ḥadīth also indicates the same, only in a different approach. This ḥadīth points out that the accounting of the days and the moon, the counting of days, the weather, good days and bad, all of those can influence ‘mankind’. This is what is known in Hinduism within Indonesia, ‘*batara kala*’. *Kala* means the ‘time to calculate’, whether it be the season, the day, the date, etc and *batara* being the god of what is calculated at the time. People believe in the calculation of days within a marriage, days for marriage, relocating dwellings, building and bringing down of houses, days when to seek work, when to seek medication, etc. This is what is known as worshipping ‘*batara kala*’. Satan grooms ‘mankind’ in all aspects and branches of this. There is no visible act of worship, because the sun is not prostrated to, yet by upholding such beliefs the meaning is of worship. Once again, Satan grooms ‘mankind’ in all aspects and branches of this.

Wtihin the āyāt (15:29 and 27:24) the word ‘*zayyana*’ is used meaning ‘to adorn’ and make ‘fair-seeming’ (adorn, prepare, deck, make a thing appear pleasing), namely to groom the acts of ‘mankind’. Below are further āyāt that indicate that Satan grooms the acts of ‘mankind’, since the time of the prophets before the Prophet Muḥammad ﷺ.

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَأَخَذۡنَٰهُم
بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوۡلَآ إِذۡ
جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن قَسَتۡ قُلُوبُهُمۡ وَزَيَّنَ
لَهُمُ ٱلشَّيۡطَٰنُ مَا كَانُواْ يَعۡمَلُونَ ﴿٤٣﴾ فَلَمَّا
نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحۡنَا عَلَيۡهِمۡ أَبۡوَٰبَ كُلِّ

شَىۡءٍ حَتَّىٰٓ إِذَا فَرِحُواْ بِمَآ أُوتُوٓاْ أَخَذۡنَـٰهُم بَغۡتَةً

فَإِذَا هُم مُّبۡلِسُونَ ﴿٤٤﴾

Verily, We sent (Messengers) to many nations before you (O Muḥammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.
When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, ***and Shaiṭān (Satan) made fair-seeming to them that which they used to do****.*
So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and Lo! they were plunged into destruction with deep regrets and sorrows.[70]

Allāh tried and tested the communities of before in order that they would become aware of and remember Allāh. However, it turned out that they did not do this and in fact strayed away. So, Satan had groomed their deeds, made their deeds appear fair-seeming, and they estranged themselves from Allāh. Eventually, after they had received all the benefits of their efforts, and this issue is as designed by Satan so that 'mankind' forgets about Allāh, then comes the punishment of Allāh. Generally people who distance 'themself' from Allāh, means that Satan's endeavors have been successful, his tilling has yielded success, etc, so that they increasingly forget Allāh.

However, it is not only Muslims whose deeds and actions are groomed by Satan. The disbelievers also are not exempt from Satan's deceptions. The above āyāt indicate this.

Within Sūrah Al Anfāl (8), āyāt 47-48, it is pointed out that the disbelievers at the time of the Prophet Muḥammad ﷺ were also groomed and deceived by Satan. At the time the disbelievers were fighting against the

70 Sūrah Al Anʿām (6), āyāt 42-44.

Muslims, Satan groomed and deceived them into being brave against the Muslim troops, and Satan guaranteed them that they, the disbelievers would win. However, once Satan became aware that the Muslims had the help of Allāh, that is, angels descended from the skies to help the Muslim troops, then Satan ran helter-skelter and deserted the disbelievers.

وَلَا تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ

ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِۚ وَٱللَّهُ بِمَا

يَعۡمَلُونَ مُحِيطٞ ﴿٤٧﴾ وَإِذۡ زَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ

أَعۡمَٰلَهُمۡ وَقَالَ لَا غَالِبَ لَكُمُ ٱلۡيَوۡمَ مِنَ

ٱلنَّاسِ وَإِنِّي جَارٞ لَّكُمۡۖ فَلَمَّا تَرَآءَتِ ٱلۡفِئَتَانِ

نَكَصَ عَلَىٰ عَقِبَيۡهِ وَقَالَ إِنِّي بَرِيٓءٞ مِّنكُمۡ إِنِّيٓ

أَرَىٰ مَا لَا تَرَوۡنَ إِنِّيٓ أَخَافُ ٱللَّهَۚ وَٱللَّهُ شَدِيدُ

ٱلۡعِقَابِ ﴿٤٨﴾

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allāh. And Allāh is Muḥīṭun (encircling and thoroughly comprehending) all that they do.
And (remember) when Shaiṭān (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see

what you see not. Verily! I fear Allāh for Allāh is severe in punishment.”[71]

By taking note of the above āyāt, we discern that Satan also helps the disbelievers. Those people who are hostile to the Deen, who are hostile to the teachings of Allāh, also receive help from Satan in order that their endeavors and activities are successful, and by these means their oppressive endeavors, aimed at destroying those of us who believe in Allāh, increases. Since Qārūn (Korah) and Firʿaūn (Pharoah), since Hāmān and the Thamūd community, from the time of the ʿĀd community until now, Satan has helped in the endeavors of those people who are enemies to the teachings of Allāh.

وَعَادًا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمۡۖ
وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ
ٱلسَّبِيلِ وَكَانُواْ مُسۡتَبۡصِرِينَ ﴿٣٨﴾ وَقَٰرُونَ
وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ
بِٱلۡبَيِّنَٰتِ فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ
سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ
أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ
وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ

71 Sūrah Al Anfāl (8), āyāt 47-48.

أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن

كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٠﴾

And ʿĀd and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaiṭān (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) path, though they were intelligent.
And (We destroyed also) Qārūn (Korah), Firʿaūn (Pharaoh), and Hāmān. And indeed Mūsa (Moses) came to them with clear Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip us (escape Our punishment).
So We punished each (of them) for his sins, of them were some on whom We sent Ḥāṣiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by Aṣ-Ṣaiḥah [torment - awful cry, etc. (as Thamūd or Shuaib's people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūḥ (Noah), or Firʿaūn (Pharaoh) and his people]. It was not Allāh who wronged them, but they wronged themselves.[72]

Because of that, the disbelievers increase in their arrogance and affront towards us, those people who uphold the Deen, since their hearts are groomed by Satan. On a final note regarding this analysis, we will mention the final āyāt concerning the endeavors of Satan in grooming and deceiving the disbelievers within their deeds and actions of idolatry.

وَيَجۡعَلُونَ لِلَّهِ مَا يَكۡرَهُونَ وَتَصِفُ أَلۡسِنَتُهُمُ

ٱلۡكَذِبَ أَنَّ لَهُمُ ٱلۡحُسۡنَىٰۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ

72 Sūrah Al ʿAnkabūt (16), āyāt 38-40.

وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾ تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubī, Vol.10, Page 121)
By Allāh, We indeed sent (Messengers) to the nations before you (O Muḥammad ﷺ), but Shaiṭān (Satan) made their deeds fair-seeming to them. So he (Satan) is their Walīy (helper) today (i.e. in this world), and theirs will be a painful torment.[73]

This method is the most successful within the derailing of 'mankind' from the path of truth and has been since the time of ʾĀdam ﷺ until now. That is, by grooming the goodly deeds and acts of 'mankind' so that they are viewed of as bad or evil and vice versa – the bad or evil deeds and acts appear to be good. Satan is most clever in deceiving 'mankind'.

Those who are already deluded and deceived - their evil acts have been groomed by Satan to appear good -, are those who will be most at loss.

قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

73 Sūrah An Naḥl (16), āyāt 62-63.

Say (O Muḥammad ﷺ): “Shall We tell you the greatest losers in respect of (their) deeds?
“Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds![74]

The Most Indistinguishable Tactics

In actual fact we have dealt with this topic in Chapter 3 (CONCERNING SATAN AND HIS REALM), after the section on ‘The Organization of Satan’. However, its connection with this topic concerning the tactics of Satan in deceiving ‘mankind’, allows us to insert here in Chapter 4 additional information regarding the manner of Satan’s deceptions.

Within a ḥadīth related by Ibnu Abi ʿĀṣim, Satan changes his tactics and strategies in deceiving ‘mankind, from only deceiving by means of external sins alone to internal sins and deceptions that are unfelt by ‘mankind’.

عَنْ اَبِيْ بَكْرِ الصَّدِّيقِ ﷺ قَالَ: اَنَّ رَسُوْلَ اللهِ قَالَ: إن إبليس قال: أهلكتهم بالذنوب فأهلكوني بالاستغفار فلما رأيت ذلك أهلكتهم بالأهواء فهم يحسبون أنهم مهتدون فلا يستغفرونَهُ

From Abu Bakr aṣ Ṣaddīq ﷺ who said: Indeed the messenger of Allāh (ﷺ) once said: “Indeed Iblīs has said: “I will ruin/consume them (‘mankind’ and the Islāmic community) with sins, so that they make sins; then they will ruin me with istighfār, so at that time I will find that out and I will destroy them with the innovations of the way of their vain desires and they will suppose that they have received the correct guidance, and as a result they will not request the forgiveness of Allāh”.[75]

74 Sūrah Al Kahf (18), āyāt 103-104.

75 Narrated by Ibn Abi ʿAṣīm.

The above ḥadīth explains that when 'mankind' is plagued with temptations to carry out sins like theft, drinking alcohol, lying, killing, and all other sinful acts, then generally 'mankind' is immediately aware and conscious of those sins. Whether they want to be forgiven for those actions or not, that is their business. However, what is clear is that 'mankind' surely realizes that what they have done are indeed felt within their heart and that they are sins. As an example of this, every thief or every murderer constantly realizes and acknowledges that 'his' actions were sinful and wrong. Even though 'he' is unable to stop such actions, like adultery, lying, etc, 'he' will however know that those actions are wrong. So when 'mankind' repents, their earlier sins are forgiven by Allāh. Clearly then, sins that are brought about by the temptations of Satan and from the endeavors of Satan can be eliminated, because they are wiped out by Allāh, and this issue is as a consequence of forgiveness by Allāh, by means of 'mankind' seeking repentance.

How about the way of the Shayāṭīn? They deceive so that 'mankind' carries out sinful deeds and actions that are unfelt within their hearts and that that which is carried out is both wrong and sinful. What sins are susceptible to deception? The inner sins like arrogance, haughtiness, envy, spite, etc. Furthermore, sins that are *bidʿah* (innovated acts of worship), acts of superstition such as *gugon tuhon* (unequivocal loyalty and belief without proof - blind faith), belief in specific dates and talismans, belief in places haunted and holy places for which there is no basis in truth, belief in good and bad days, belief in matters of unseen phenomenon for which there is no basis in truth. When 'mankind' is deceived in these matters, most certainly they will not seek repentance. What is the reason for that? The reason being that in regard to such sins, that is, concerning cases of the unseen for which there is no basis in truth, 'mankind' seldom realizes that those issues are sinful and wrong. More so when they receive and become aware of *ʾAmr bi'l maʿrūf wa nahi ʿani'l munkar* (enjoining all that is good and forbidding all that is evil and bad), they then remember only a little, and they run amuck, acting furtively and becoming angry.

So, people who perform inner sins and such superstitions, in general, seldom realize that what they are doing is sinful. Moreover, they increase their submissiveness and relationships with graves and graveyards and are more fearful and submissive there than when they are in masājid (mosques). Those people who openly sin like lying, when reminded fare somewhat better, meaning can become aware of what it is they are doing or have done when reminded of such, and even though they will not be confident of doing so they may stop such actions. However, people who carry out the inner sins such as superstition, when reminded, become angry. This is a tactic from Satan.

CHAPTER 5

THE HIDDEN WORLD, SUPERSTITION, AND SPIRITS

Since ‘mankind’ appeared on the earth, what is known as the unseen world and which ‘he’ has become acquainted with, is something that cannot be divorced from within ‘his’ life. The unseen world is something that mesmerizes and defines ‘mankind’s’ life and death. Thus, after ‘mankind’ develops, enjoins groups, whether they are open or closed, both modern or traditional, all of such cannot be separated from what is known as the hidden world. In fact, even those people who acknowledge themselves to be atheists, that is, have no belief in ‘God’ whatsoever, still have emergent within their hearts the feeling for the unseen. Within their hearts is something strange, secret, and mysterious, and that is the feeling for everybody, that cannot be lost or disappear. This matter is proven within nations that are or were communist, the iron-curtain nations, where there were many occurrences of people who secretly worshipped the unseen. They were brushed aside and broken up in various manners but reemerged again. They were tonsured from the land of the communists, so that the community/society was purged from the influence of ‘God’, the influence of the unseen, all of which they (the communists) held to be nonsense, empty talk and harmful to the nations production. However, in the morning they were erased, and in the afternoon they reemerged again.

That feeling will be lost with death. Will all of those people of that nation be killed?

When such is the case they will successfully expunge religious feeling and belief in the unseen, but it will be replaced with a belief, a faith, or a new religion. The ‘religion’ of Communism. The society will be ordered to worship a leadership and uphold respect for pictures and statues of Stalin, Lenin, and Mao within their rituals.

To date, the ‘western world’, wherein ‘mankind’ has already attained (and proclaims) a high level of modern culture, (still) believes in the unseen, superstition, *gugon tuhon* (unequivocal loyalty and belief without proof - blind faith), and all unseen events that are so completely upheld. Many of them, who believe in and are fearful of spirits, ghosts, shamans, and the spirits of the dead wherever those spirits may wander on the face of the earth, impose these beliefs

upon their descendants. Those spirits reside in eerie places, in old houses, and disturb their inhabitants.

For those reasons, within this chapter, descriptions will be given of all matters that are regarded as being unseen, superstition, and spirits. This issue is a continuance of the previous chapters, concerning how Satan deceives ‘mankind’.

The Hidden World

The unseen is something that ‘cannot be seen’ – invisible -, with the reason being that the eyes are incapable of achieving sight of it. The unseen beings are those such as the angels and the jinn, which our eyes cannot visualize, yet for Allāh these beings are not unseen. Thus, in essence, there are certain things that exist and because we do not understand their ways and do not have the knowledge thereof, we say that it or they are also unseen. In regards to this matter, the unseen can be divided into two types:

1. *Ghaib Iḍʿāfiy* (partially, imperceptibly visible) – namely, issues or matters that cannot be understood by the majority of people, yet these matters or issues are, for some specific people who already understand the way or details thereof, not invisible for them. An example concerns the power of magnetism. Indeed within ‘mankind’s’ body is the electricity of life, which can be adjusted and coached in order to point to a specific point of power, so called magnetism power that can be influenced by some people who have learnt this and thus for them it is not something unseen. However, for those who are witness to it, it is something unseen.

2. *Ghaib Ḥaqīqī* (absolutely invisible) – namely, issues or matters that are unknown (unbeknownst) to created beings. Whether it be the angels or the jinn and the Messenger of Allāh ﷺ himself, no-one of them knows, except Allāh Himself, the All-Knower, because such issues are kept by Allāh Himself.

So, the world of the unseen is only known to Allāh. However, there was one unseen event or matter that was known (became known) to ‘mankind’, both by the Messengers of Allāh and ‘mankind’ in general, and this is the legitimate news from Allāh by means of āyāt or religious statements. So, something that does not have an explanation from within religion, we as ‘mankind’ do not have the right to speak of it as something unseen, because that matter would certainly contain errors, or moreover, be completely wrong.

Even more so, when it concerns belief or tauḥīd (belief in the Oneness of Allāh), it can lead us into the realm of polytheistic belief.

Within this broad sphere, Satan derails many of ‘mankind’. Something which is unseen really astonishes and mesmerizes ‘mankind’. Narratives of the unseen are incredibly attractive and always present provocative questions for ‘mankind’. Tales of the unseen and strange matters always go together with sensational tales and are favored by ‘mankind’. Whilst eating roasted peanuts or popcorn we like to talk about and listen to such matters, and indeed, unseen events that are not explained through religion, including tales of ghosts, spirits and ‘goblins’, etc, are only the same in value, in the same league, as roasted peanuts or popcorn, yet those matters are sometimes capable of derailing the belief of ‘mankind’ into the valley of polytheism.

۞ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ
مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا
يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا
يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear record.[76]

The above ayāh is clear in its explanation, that it is only Allāh who understands all that is unseen. Also, there is no moment in time that something occurs, not a single atom, that Allāh does not know about. The beat and direction of hearts are all known to Allāh, the All-Knowing.

76 Sūrah Al Anʿām (6), ayāt 59.

So let us not rush towards something that is strange nor believe in something that is strange and compromising. Many people are deceived by evil-doers or hastily believe in the fast talk of other people concerning the unseen. In the end they are deceived. Indeed much of that which we hear is deception by way of something that is unseen. Deception by means of the spiritual or unseen is sometimes absurd, but such matters will not be experienced by people who uphold and maintain certitude in the āyāt of Al Qurʾān concerning the unseen.

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ
كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿١٢٣﴾

And to Allāh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muḥammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.”[77]

Once we understand that all that is unseen is unknown to ‘mankind’, except when made known by Allāh, then in regards to all the unseen temptations of Satan we must be on guard.

قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا
ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

77 Sūrah Hūd (11), ayāt 123.

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh, nor can they perceive when they shall be resurrected."[78]

It is clear that there are many proofs, such as those above, that explain that it is only Allāh who understands the unseen, and except for those people permitted so, that is, people Allāh has made known to, as in the following āyāt.

عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ٢٧

"(He Alone) the All-Knower of the Ghāib (unseen), and He reveals to none his Ghāib (unseen)."
Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.[79]

At one marriage celebration to which the Prophet Muḥammad ﷺ had been invited, there was a girl who read the following line of poetry:

"Among us is the Prophet (ﷺ),
who knows what will happen,
who is clever at predicting something tomorrow".

At this, the Holy Prophet (ﷺ) said: "Do not say this! Say what you were saying before in accordance with the statement of Allāh:

78 Sūrah An Naml (27), ayāt 65.

79 Sūrah Al Jinn (72), āyāt 26-27.

قُل لَّآ أَقُولُ لَكُمۡ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ
ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّى مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا
يُوحَىٰٓ إِلَىَّۚ قُلۡ هَلۡ يَسۡتَوِى ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا
تَتَفَكَّرُونَ ٥٠

Say (O Muḥammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"[80]

Many people say that they know what future events will be, such as when the Day of Judgement is; what will happen to us tomorrow; the luck of X will be such and such; and the luck of Y at some time will be abundant; etc. Such matters are incorrect according to religion.

إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ
مَا فِى ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِى نَفۡسٞ مَّاذَا تَكۡسِبُ
غَدٗاۖ وَمَا تَدۡرِى نَفۡسُۢ بِأَىِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرُۢ ٣٤

Verily, Allāh! with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what He will earn tomorrow,

80 Sūrah Al Anʿām (6), ayāt 50.

and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things).[81]

So, when someone states that they know when the Day of Judgement is, something we often hear, or that the Day of Judgement will occur in less than so many years or months, then such statements are entirely false. The Prophet Muḥammad ﷺ himself, when asked by an angel about the Day of Judgement, only told of its signs.

Even clearer is ayāh 187 in Sūrah Al Aʿrāf (7) which explains about the secrets of the Hour:

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا
عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ
كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَـٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone) but most of mankind know not."[82]

81 Sūrah Luqmān (31), ayāt 34.

82 Sūrah Al Aʿrāf (7), ayāt 187.

With this, it is clear that all the secrets concerning the unseen are with Allāh alone. So when Satan fabricates a certain something or event that is completely unseen, what is intended is nothing other than to steer 'mankind' towards deviated belief.

The Jinn do not Understand Unseen Matters?

Within Sūrah Sabāʾ (34), ayāh 14 explains to us the death of the Prophet Sulaimān ﵇, from which we can draw that the jinn did not know about the unseen. The proof is that at the time the Prophet Sulaimān ﵇ died, after worms had eaten the wood of his stick, just then did the jinn know that the Prophet Sulaimān ﵇ had died.

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا
دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ
ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى
ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾

Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.[83]

The phrase, "…*if they had known the unseen*,..", indicates that the jinn did not know about the unseen. Why did they not know about the unseen, even whilst for us as 'mankind', in our opinion, they are invisible beings? The answer is that the unseen is of two kinds.

83 Sūrah Sabāʾ (34), ayāt 14.

As was stated earlier, the ‘*Ghaib Ḥaqīqī*’ is only known to Allāh, the All-Knowing, and possibly for the world of the jinn and Satan, the death of the Prophet Sulaimān ﷺ was included amongst the ‘*Ghaib Iḍʿāfiy*’, yet within Sūrah Al Jinn (72), ayāh 26 it explains that Allāh does not reveal anything of the unseen except to whomever He has chosen. Concerning the death of the Prophet Sulaimān ﷺ, possibly this was a matter kept secret by Allāh, as a reminder of the duties that still needed to be responded to by the jinn. Such was the Will of Allāh, that the death of the Prophet Sulaimān ﷺ remained unknown to the jinn. This moreover shows that Allāh is indeed the Absolute All-Mighty, All-Wise, All-Powerful, and controls the unseen. Even though certain matters are ‘*Ghaib Iḍʿāfiy*’ for the jinn, and or ‘*Ghaib Iḍʿāfiy*’ for some of ‘mankind’, when Allāh wills it so, none of His creation knows anything.

Notwithstanding that, the jinn or Satan are still unseen beings. As for ‘mankind’, the jinn or Satan remain unseen to us. Even though the understanding of the unseen as applied to ‘mankind’ and Satan have differing consequences, or understanding of the ‘*Ghaib Iḍʿāfiy*’ as applied to Satan and to ‘mankind’ possess different effects and meanings, still all aspects concerning the affairs of Satan belong to those matters also unseen for ‘mankind’.

Importantly we need to understand that Satan’s group likewise is an evicted being, and ‘his’ status is on earth. They have as their purpose the deception of ‘mankind’ away from the true path. So, as part of the carrying out of ‘his’ purpose, Satan possesses various methods, amongst others are:

1. Direct Method

This method is by means of entering into the blood stream of ‘mankind’, in other words, to seduce ‘mankind’ from directly within ‘his’ body so that ‘mankind’ changes ‘his’ opinions or thinking from that which is good towards that which is bad. It is (undertaken) in order that ‘mankind’ upholds and maintains the wrong opinion and deviates away from the true path. It incites the hearts of ‘mankind’, wages war upon the pure hearts of ‘mankind’, that aim towards that which is true, and it is in order that ‘mankind’ loses that waged war, with the result that the nation of ‘mankind’ undertakes and carries out that which is wrong and false.

2. Indirect Method

This method is by means of practicing on or carrying out certain unseen issues that are horrendous to ‘mankind’. By means of a way that operates in a manner within which deception, unseen events, etc, thrive and are

maintained, it thereby fixates the hearts of ‘mankind’ upon fear and shifts their beliefs away from that of *tauḥīd* (the Oneness of Allāh) towards that of polytheism.

Those are the methodologies carried out by Satan. Since Satan is included amongst those beings that are unseen, so the sphere for this is the earth and its life herein. The world of the unseen has created a way by which to derail ‘mankind’. More so, ‘mankind’ does not know of, or seldom questions and is aware of, the dangers concerning those unseen issues. As a result of this, and in this manner, Satan is able to successfully deceive ‘mankind’ through their own ignorance of these matters. Thus, the two methods above are from amongst the many methods that are still vague (within the perceptions) to ‘mankind’.

Satan, Taḥāyul (deception), and Khurāfat (superstition)

Taḥāyul (deception) is something that is included amongst that which is imaginary, that does not make sense, or cannot be proved with facts. This matter usually occurs amongst issues that are involved with what is known as ‘*gugon tuhon*’ (unequivocal loyalty and belief without proof - blind faith), that is the belief of a community (society) in or upon principles for which there is no basis in fact. The word *khurāfat* originates from the word *kharaf* meaning, “senile and feeble-minded through old age”. Khurāfat means false speech that is sweetened, or made more attractive, or false speech that is amazing and astonishing. Eventually these words will be applied with the meanings of, “teachings or tenets that are nonsensical, or beliefs that are nonsensical”.

Without question, talking about this issue does not free the role of Satan from the matters of *taḥāyul* and *khurāfat*. There are many cases within villages or within the community at large that do not make any sense, yet the community still believes and holds faith therein. This not only occurs within our nation (in this case Indonesia) but also in the so-called ‘western nations’ or ‘advanced nations’ where there are many within those communities who uphold such beliefs.

As an example, amongst communities in Java (Indonesia), when a person is underway during a trip or travelling, and a snake crosses in front of ‘him’ from left to right, that is a sign that later on in ‘his’ journey there will be danger. A raven or crow that makes its call, caws, on the roof of one of our houses, it is a sign that one of our family has died. Likewise in Pakistan, when a raven or crow caws from on the roof of a house it is a sign that a family member has died. Moreover in Pakistan, when someone is underway travelling

and a person calls to ‘him’ from behind, then ‘he’ may not continue ‘his’ journey, and must stop or return home.

For primitive peoples, like the Dayak tribes in Kalimantan (Borneo), there is a custom known as “*nyahu*”. Nyahu means sign, a sign from an animal like a python, an ‘omen bird’, and small animals like centipedes, etc. When a person is working on ‘his’ block of land, and a snake or an ‘omen bird’ crosses it, then that block of land must be left and ‘he’ must relocate to another new place. Also, whilst making a boat, and it is almost completed, yet a centipede crawls on it, then the almost completed boat must be deserted and left alone in the jungle, to be eaten by termites.

Without doubt, when this issue is contravened there will be a catastrophe. Who will bring that about? Certainly themselves, since by way of its belief ‘he/they’ are weak spirited and their hearts are uncertain. This gives occasion for a fiasco. Likewise also, that is of course the plan of Satan. Satan supports the success of any custom, tradition, or customary law that upholds and maintains deception and superstition, in order that the community more readily increases their belief in polytheism.

The number thirteen (13) is held to be taboo within the ‘western world’, a number that is unlucky and must be avoided. The height of technology at one time was the Apollo 13 rocket that failed in its mission. That failure of Apollo 13 only served, to abruptly strengthen ‘their’ system of belief that the number thirteen was the cause of its failure. How strange!

In regard to this matter we will relate the story of a soldier who was obedient in ‘his’ worship, and yet was able to be deceived by Satan, namely ʿAbid who felled some sacred trees.

It is mentioned in the narration of Al Mubarāk bin Fudalah from Al Hassan from Ibnul Jauzi that there was an obediently worshipful servant of Allāh, called ʿĀbid because of his obedience toward Allāh. Close to where ‘he’ lived, there was a tree that was held to be sacred by the community of that place with the reason given (for its sacredness), that it was said that that tree bestowed blessings and aid to the community. Many people therefore requested from the attendants of that tree, various spiritual requirements such as composure of the heart, to be blessed with children, that they become clever, for success in business and or commerce, etc. Every night there were people who undertook vigil beneath that tree, in order to receive favors and omens. Without doubt, this matter caused and brought about many people destroying their belief in Allāh, that is, they upheld belief in another being besides Allāh.

ʿĀbid took an ax and set off in the direction of the adored tree, the place of deception. Within his heart, he was angry because this matter, wherein the tree was afforded those holy tasks that only applied to Allāh alone and that could not be negotiated, was clearly a case of and source of shirk (polytheism). It would end when he had felled the tree.

During his journey (to the tree), he was met by Satan, who had taken the form of a strong person who was strongly against and would prevent ʿĀbid from felling the tree. Satan in his undercover role asked ʿĀbid where it was that he was going. ʿĀbid answered that he was going to fell the tree that had become a source of shirk.

What would be the benefit in felling that tree, and what would be the loss when that tree was left as it was? ʿĀbid answered that indeed it was a duty of religion to combat places or matters that had become sources of shirk, and the undertaking of such combat brought great blessings. When it was not felled then we would be in a state of sin, and going against *ʾAmr bi'l maʿrūf wa nahi ʿani'l munkar* (enjoining all that is good and forbidding all that is evil and bad) would be sinful.

Satan answered: "Do you know who I am? I am Satan the one who has deceived 'mankind' into believing in that tree and other sacred and haunted places so that they worship and fear them, and because by doing so they will follow in our footsteps; so your effort to feel that tree will be blocked by us."

Within the space of a few moments both of them began to fight, grapple, wrestle, pin each other down, and punch each other. Eventually Satan submitted, having fallen down, with ʿĀbid having suppressed him. In that moment ʿĀbid was about to bring his ax down upon Satan's head. Satan screamed out a plea for mercy. "My friend, before that ax falls upon my head try listening for a while. Listen very carefully to my words. When that large tree has been felled by you, its results will be contrary and surprising at first from those people (who worship the tree). Since the community has already fallen into the internal commitment of shirk, they already follow in my footsteps, then when you fell that tree, without a doubt many of them will be angry towards you. Consequently, your endeavor will not be successful. They will be unaware, that is, they will not yet definitively follow your path, but what is clear is that they will be angry with your actions. That will be because they are too entrenched and entranced with that tree and the various other falsehoods that I have instilled within the framework of the communities beliefs towards that tree. Thus, assuredly, your endeavors will be unsuccessful,

and moreover, the community will hate you to the point where they will distance themselves from you and quite possibly they will beat you.

The second issue concerning your efforts to fell that large tree is that it is not correct or true that when you fell that tree that the community will immediately cease their beliefs in it. They already deeply believe in it, so when that tree is felled, they will look for another tree to worship and praise. So stop your endeavor because the consequences will be to no purpose. When you want to stop your endeavors, I will guarantee and vouchsafe to you that every time you finish praying fajr (the morning prayer), beneath you there will be one gold dinar every day. I hope that this will satisfy you."

ʿĀbid began to relax his grip upon Satan. He began to think that when he found the money every morning for a year he would certainly become a rich man. By means of that money he could perform daʿwah and help the poor and certainly they would be easier to lead away from their disbelief and shirk. They would admire and respect his advice to desist from shirk because they would be indebted towards him. Certainly he would become a famous philanthropist and leader. By these means they would of themselves discontinue their deviated ways. This would be a better methodology than him felling the tree. Harshly he said to Satan: "Satan! What guarantee do I have that you are not lying or that you will not deceive me?" Satan answered: "I will come and kill myself!" "Fine", answered ʿĀbid.

And so it happened that the following day, after ʿĀbid had finished his fajr prayer, that below his position of prayer there was a gold dinar. He continued to find this money until he eventually became a rich man. However, Satan remains Satan, with lying and betrayal being the norm for him. Suddenly, the money was not to be found. Four days, five days, a week went by and no more money was to be found. ʿĀbid was furious. He met Satan and both of them began fighting once again. However, this time it was ʿĀbid who failed. He screamed out submission to Satan.

"Do you want to go back to the felling of the tree?" asked Satan.

"I am now forced to submit to you. But tell me, how is it that it is I that am now the loser whereas before it was you?" asked ʿĀbid.

Satan answered that before ʿĀbid had fought because of Allāh, because of his sincerity towards Allāh, whereas now he is fighting because of gold dinars.

This narration therefore serves as an example concerning issues related to deception and places that are held to be sacred or special for which

there is no basis. Whether it be within communities that are still primitive, those that are simple, or those communities that hold themselves to be modern and civilized, the endeavors of Satan truly continue to occur wherever. They are also rather successful. Many of the people, who have not yet learnt the intricacies of religion and Satan, will believe in every event that is involved in such places (those held to be sacred or worshipful for which there is no basis in reality). Even though, in truth it is the intentional endeavors of Satan, regulated and indeed already planned or programmed, so that 'mankind' is thereby fooled and lead astray. The events and unseen phenomenon that occur in the vicinity of those places of deception are kept alive and thrive because of Satan, so that 'mankind' remains fearful of Satan's empire. As a consequence, 'mankind' will perpetuate belief in shirk.

Also within this narration, we are able to obtain the example, that a person who is sincere in 'his' worship of Allāh, is still capable of being deceived by Satan because of matters related to earthly wealth. Thus, earthly wealth also constitutes one way in which to lead 'mankind' astray towards the deviated path, and to forget about Allāh.

Such 'places of deception' are indeed the lairs of Satan. Many people state that such places are the residences of spirits, that is, inhabitants who guard them. This is nothing other than belief in dynamism, namely that there is a spirit formed from the constituents of these 'sacred places'. Likewise also, there are the unseen spirits from Satan or from ancestors who like to reside in these places. However, all of this is from one source, that is, from Satan who creates dramas so that 'mankind' upholds the belief that these places are able to 'dish out' disasters and are able to be a means of aid. That is, they are able to harm or benefit 'mankind'.

Once there was a person who made a devotional visit to the gravesite of a prominent figure. He forgot to take off his shoes at the time of entering the gravesite. What happened? He felt that he was slapped by something unseen until he staggered and fell. Once he regained consciousness, he realized that he had made a mistake, that is, he had not taken off his shoes at the time he entered the gravesite. Was it the spirit of the person in the grave that slapped him? Certainly not. If not then who? Well, this was more than likely Satan who had created this drama, so that 'mankind' would remain fearful towards this 'sacred place' and fearful of the unseen, including Satan. Such a successful strategy.

Satan and'Ghosts'

In the same manner as already explained above, Satan looks for the easiest way, not only the apparent but also that its success is good for Satan, a way that is kept alive and thrives with unseen matters that are explained as matters of deception, superstition, and other ‘gugon tuhon’ (unequivocal loyalty and belief without proof - blind faith). Many people are fearful of specific places like graveyards, large trees, and ‘sacred places’. And indeed, at those places, there are many Shayāṭin who freely carry out those operations for Satan by means of unseen processes that are kept alive and flourish as events of deception, superstition, and other ‘gugon tuhon’. The majority of ‘mankind’ are fearful of certain places like graveyards, large trees, and ‘haunted’ places. Indeed, at those places there are many Shayāṭin free to carry out their operations. At those places, Satan transforms into spirits, ‘ghosts’, ‘mobile skeletons’ (skeletons that appear to be alive), malevolent male spirits, etc. After a number of people have encountered the spirit, for example a tuyul in a specific place, then it (news of) is spread around within the community that at such and such a place there is a spirit. Another similar story is about a place wherein a person was reportedly touched by one of the Shayāṭin inhabitants of that place and subsequently was possessed. Certainly, with such an array of various events concerning those ‘haunted’ places, those places become more and more scary and fearful for people. For those who hold intentions, like those intending circumcision, marriage, and other such events, they will give their offerings to such places. Also, those who make vows, such as when their child is sick ‘he’ becomes well, ‘he’ will go to that place bearing whatever.

The longer such a place is used the more grave it becomes. There are already many people who have shockingly sighted the unseen there. This is something staged by Satan so that ‘mankind’ is truly in fear. Indeed, it truly occurs that those unseen spirits hang around such places. So this matter is considered to be real.

From the graves of those places, increasingly more serious events are taking place. Many people have been affected by curses. Indeed people become devoted to and prostrate towards such sacred places. Whether it be from amongst those people who uphold and maintain their ṣalāt and attend Islāmic events. Whether it be from amongst those people who have performed Ḥajj and who have paid zakāt. Whether it be from amongst those people who spent of their wealth in order to improve the community. Provided that they do not challenge the places or the malevolent unseen Shayāṭin therein.

Whether it be from amongst those places of learning and wherein people gather for religious education. Whether it be from educational institutions and schools of religion that are prosperous and busy. Whether it be

from amongst people who sacrifice and practice giving in abundance. Provided that sacred places are not underestimated.

That is the hope of Satan, wherein ‘mankind’ finds it difficult when ordered to desist from his worship. As long as ‘mankind’ already believes in or still believes in sacred places and is fearful of the unseen, Satan still maintains the hope of derailing ‘him’ from belief in tauḥīd.

Why would tauḥīd become damaged? This would occur when a person who devotedly upholds tauḥīd more frequently attends a gravesite or a sacred place than attending the masjid. When such a person frequents a cemetery or gravesite, or other such sacred places, they are more fearful of speaking, more cautious, quieter, and feel more engrossed therein. However, when they are in a masjid, their attitudes remain normal. They freely speak and laugh as normal. They enjoy themselves and all of that indicates that they are more respectful towards the gravesite and ‘sacred’ places than a masjid. What is the cause?

It is because they believe and are more certain when their behavior is less than respectful therein, that they will immediately be cursed by those who guard those places.

This feature is further continued within various beliefs, amongst which is the belief that those places can bestow calamities and benefits upon or can directly punish those who do not acquiesce to the unseen presence therein. So it becomes necessary for them to humiliate themselves beneath the power of its presence. Furthermore, they can directly proffer offerings and make their requests directly to the unseen residing therein. Beyond all question, these beliefs constitute partnerships with the Almighty. That is, they possess polytheistic beliefs.

Even more so than that, communities are of the opinion that those places “*rule over salvation and guard the fate of the inhabitants of the villages*”. So, on that basis, what is prohibited and allowed therein must be observed.

The ‘soul’ of a dead person becoming a ‘ghost’

According to the beliefs of many people, the soul of a dead person can become one of the unseen. Their proof is, that when a person who during ‘his’ lifetime used ‘his’ money for interest and usury, was a usurer, then after ‘his’ death, within an interval of a few nights an unseen being emerges known

as a ‘ghost’. Also, many unseen beings frequent gravesites and houses and places that were used as murder sites or places of rest for the dead. By these means the soul of a dead person becomes a ‘ghost’. Furthermore, we often dream of meeting with a person who is already dead, informing us of that which we have forgotten. And by these means, the soul of a dead person roams freely throughout the earth.

Is that correct?

In actual fact it is not true – it is false. Since the soul of the dead person has two forms of destiny. Firstly, when ‘he’ was a good person, then ‘he’ will be the recipient of ease within the grave, in a state of sleep until the Day of Judgment arrives, and then ‘he’ will awake together with the other souls. Or ‘he’ will receive blessings in the grave with all that that entails, or ‘his’ soul will be located within a green bird and carried to Paradise.

Secondly, there is the person who was rebellious and unrepentant and who will receive punishment and suffering in the grave.

There are explanations that refer to the nature of such persons.

قال ابن القيم رحمه الله في كتاب الروح بعد إيراده لما رواه
مالك في الموطأ عن ابن شهاب عن عبد الرحمن بن كعب بن
مالك أخبره أن أباه كعب بن مالك كان يحدث أن رسول الله
قال: إنما نسمة المؤمن طائر تعلق في شجرة الجنة حتى يرجعه
الله إلى حياة يوم يبعثه.

(From) Ibn al-Qayyim, Allah’s Mercy on him, in the Book of Souls. After its revenue was narrated by Mālik in ash-Shihāb from Ibn ʿAbd ar-Raḥmān ibn Kaʿb bin Mālik told him that his father Kaʿb ibn Mālik heard the Messenger of Allāh: “The souls of the believers are none other than birds hanging in the trees of paradise until Allāh returns them to life (in their bodies) on the Day of Judgement”.[84]

84 Narrated by Aḥmād, Mālik, and An Nasāʾiy.

إن نسمة المؤمن تسرح في الجنة حيث شاءت ونسمة الكافر في سجين

"Indeed the souls of the believers will travel throughout Paradise wherever they please and the souls of the disbelievers will be in Hell".[85]

Furthermore, there is a ḥadīth that states:

… and whose graves will be as far as the eyes can see … and it will be said: "Open for them a door into Paradise … and afterwards their bodies will return to their original states, that is earth, and their souls will gathered together with good souls …[86]

Their souls (the souls of those people who have died as martyrs) are inside green birds that have lamps, which are hanging below the Throne of Allāh.[87]

Within Sūrah Al Anfāl (8), ayāh 50:

وَلَوۡ تَرَىٰٓ إِذۡ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ۙ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ٥٠

85 Narrated by Ibn Mājah and Aṭ Ṭabarāniy.

86 Narrated by Ibn Hibban, Aṭ Ṭabarāniy, and Ḥakim.

87 Narrated by Muslim.

And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."[88]

Furthermore in Sūrah Al Anʿām (6), ayāh 93:

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ
إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ
أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ
ٱلْمَوْتِ وَٱلْمَلَـٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟
أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا
كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَـٰتِهِۦ
تَسْتَكْبِرُونَ ﴿٩٣﴾

*And who can be more unjust than he who invents a lie against Allāh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the Ẓālimūn (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! **This Day** you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And You used to reject*

88 Sūrah Al Anfāl (8), ayāt 50.

His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"[89]

From the above explanations the following summary can be proposed:

1. The soul of a person who is dead has two fates; firstly, the good soul will receive blessings in the grave, and secondly, the soul that is evil and sinful will receive punishment within the grave.

2. "**This Day**" as explained in the above ayāh, means from the time the soul is taken, and from that time the person who was evil or sinful will receive punishment.

3. According to a ḥadīth from Bukhārī and Muslim, as narrated by Anas bin Mālik ﷺ, the person who is in the realm of the grave will be able to see Paradise and Hell, and so, the realm of the grave is not within the niche in the wall of the Muslim grave. And, when within the grave niche, it is the world or within the realm of the world.

According to the conclusion of Professor Hasby Ash Shidiqy, based on the consensual opinion of the companions, the scholars of those who followed them, and the Imāms, regarding the place of the soul of the person who has died, he concludes that the soul of the believer is in the *ʿIllīyūn* - highest parts of Paradise based on their deeds, and the soul of the disbeliever is in the *Sijjīn* – Hell, based on their deeds.[90]

After we have understood the conclusions from the explanations above, then we return to the original explanation concerning unseen beings that are derived from the souls of those people who have died, as follows:

1. It is impossible for the soul of a person who has died on this earth to return to the earthly realm. If 'it' returns to this earthly realm, when 'his' soul was insubordinate and evil, assuredly 'it' will not want to return to the realm of the grave, since what need

89 Sūrah Al Anʿām (6), ayāt 93.

90 Professor Hasby Ash Shidiqy, *Sejarah dan Pengantar Ilmu Tafsir (History and the Companions of Interpretive Knowledge)*, Bulan Bintang, Jakarta, 1961.

is there for ‘it’ to return to the realm of the grave wherein ‘it’ will only receive punishment? Isn’t the realm of the earth better? If ‘he’ returns (to the realm of the grave) it means ‘he’ is stupid, like a prisoner who has been released and then returns to ‘his’ cell again.

2. A person who is already dead does not get to return to the earthly realm again (‘his’ soul is not able to return to earth), because between the earthly realm and the realm of the grave there is a boundary that cannot be entered again, and that is the realm of the *Barzakh*.

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ
﴿٩٩﴾ لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا
كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ
يُبۡعَثُونَ ﴿١٠٠﴾

Until, when death comes to one of them (those who join partners with Allāh), He says: “My Lord! Send me back, “So that I may do good in that which I have left behind!” No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.[91]

3. If such is the case, the unseen being that dwells around and in the environs of grave sites and places held to be sacred is not the incarnation of a person’s soul who has already died, but an incarnation from Satan in order to deceive ‘mankind’. That is, one of the Shayāṭin whose purpose is to ‘draw the wool over the eyes of’ and convince ‘mankind’ to believe in and be worshipful

91 Sūrah Al Muʾminūn (23), āyāt 99-100.

and fearful of the soul of a person who is already dead. By these means ‘mankind’ will be plunged into the depths and darkness of shirk.

4. ‘Ghosts’, tuyul, ‘living skeletons’, ‘zombies’, etc, are the ‘theatrical props’ of Satan whose purpose and endeavor is to create authority for the empire of Satan, that is well thought of, redoubtable, and moreover worshipped by ‘mankind’. All of this is from Satan who is the ‘master puppeteer’ and the one who carries out these roles. ‘Sacred’ places that become sources of phenomenon with all the curses of the inhabitants therein, etc, are only the theatrics of Satan.
5. Connected to the above explanations, it is impossible for the souls of those ‘saintly’ people within graves that are possibly in receipt of comfort, enjoyment and pleasure in the graves, to be within those graves or cemeteries. Therefore, the graves of those ‘saintly’ people are also manipulated by Satan.

Various unseen phenomenon and their explanations

The neighbor of the author himself, whose name is Sipan, recently had his wife die. After a number of days he had a dream wherein he met his wife. Within a dialogue with his wife (in the dream) she said to Sipan, that she possessed an amount of money, that she had secreted within a stick of bamboo in the next door room, and that Sipan could take it and use it for whatever he deemed necessary. So, after waking from his dream, Sipan went into the next room and found the stick of bamboo that his wife had referred to in his dream. Sure enough, there was some money hidden within the stick of bamboo which he took.

That morning the incident was rumored throughout the community. All of the people in the village believed that indeed it was true that the soul of that dead person could have a connection with a person who was still alive. In order to clarify this within the framework of belief is the following:

1. The soul of a dead person can indeed be in the world, roaming freely.

2. ‘It’ is capable of intruding upon the life of those alive on the earth, and is able to invade or enter into the body of a person who is still alive, and is also able to help a person who is still alive by means of giving advice and safeguarding a person’s progeny.

3. ‘It’ is able to dwell in places that are ‘sacred’ and ‘holy’, becoming a ‘ghost’ and troubling ‘mankind’.

4. ‘It’ is able to request the help of or act as a ‘go-between’ with Allāh.

Those are the consequences that arise from the belief that the soul of a dead person can return ‘home’. Since herein we are not discussing the issue of a ‘go-between’, we will return to the issue of the role of Satan, concerning the event experienced by Sipan above, as an action of Satan. Thus, many people become firmly entrenched in their beliefs regarding the souls of dead people on earth or the earthly realm. The consequences for ‘mankind’ are that many of them are fearful and worship at the places of the souls of dead people like graves, graveyards, and ‘sacred’ sites. All of those places become lairs and centers for Satan to carry out ‘his’ operations.

Regarding the incident of Sipan above, if it is that it is not the actions of Satan then there is another way to explain it that consists of two possibilities:

1. Satan is capable of bestowing dreams, and usually the dreams from Satan are bad dreams. However, the dream of Sipan was a good dream, and this issue is also possibly from Satan, as a good dream, but its consequences or effects are that it creates and encourages shirk towards Allāh, thereby allowing Satan to successfully achieve the results of a highly successful maneuver. Satan can bestow inspiration and directions towards a person who seeks guidance by sleeping at the location of a grave or ‘sacred’ place. Satan will deliver directions as much as he possibly can.

2. The second possibility is that the directions or help given are from Allāh to His servants. Since Allāh freely gives and bestows guidance to whom He wills, then Allāh (in this instance) helped Sipan in order that the money secreted in the bamboo would be of benefit to him and not wasted. Allāh bestows guidance within dreams to His servants so the dream of Sipan was from Allāh.

In regards to dreams being from Satan (that Satan is capable of bestowing directions to ‘mankind’ within dreams), there are some aḥādīth that give various explanations regarding Satan indeed bestowing dreams.

عن أبي سعيد الخدري أن النبي قال: (إذا رأى أحدكم الرؤيا يحبها فإنها من الله، فليحمد الله عليها، وليحدث بها، وإذا رأى غير ذلك مما يكره فإنما هي من الشيطان، فليستعذ بالله من شرها، ولا يذكرها لأحد فإنها لا تضره)، ولما رواه البخاري

From Abī Saʿīd Al Khudriy, who heard the prophet ﷺ say: "If any of you saw a dream that he loved, then indeed it is from Allāh, and so he should say Al Ḥamdulillāh; and it is hoped he will relate the dream towards others. However, when he sees different to that, something that is disliked, then indeed it is from Shāiṭān, and it is hoped he seeks the protection of Allāh from its evil, and does not relate it to anyone, because it will not harm him".[92]

الرؤيا الصالحة من الله والحلم من الشيطان، فإذا حلم أحدكم فليتعوذ منه وليبصق عن شماله فإنها لا تضره (فتح الباري 1373/12).

"Good dreams are from Allāh and bad dreams are from Shaiṭān. Because of that whoever dreams a bad dream it is hoped that he seeks the protection of Allāh and spits to his left, and by doing so he will not be harmed".[93]

A narration from Muslim explains that a rustic Arab came to the Prophet ﷺ and said: "I dreamt that my head was cut off by someone and rolled away with me chasing it".

The Messenger of Allāh ﷺ said: "Don't tell that story to anyone about the deception of Satan towards you".

92 Narrated by Bukhārī (7045).

93 Fatḥ al Bāriy, 12/373.

The explanations above point out that Satan is able to create dreams. So do not be surprised when it happens that a person who has dreamt of meeting with the soul of a dead person, as that is part of Satan's game.

There are also other 'unseen' events, including the issue of dreams from Satan, which steer many people off the rails into belief in him. There was a person who died and members of 'his' family did not bother to take care of 'his' grave. Grass and weeds grew over 'his' grave. One member of 'his' family dreamt of meeting the soul of the dead person and was informed by 'it' to take care of 'his' grave. Of course, everyone who heard this tale believed that the dead person was definitely dwelling beneath the grave, that is, residing in the grave, and so this instilled within 'mankind' care for fear of that site and when necessary, requesting of that grave site whatever they desired.

In another tale, there was a family who dreamt that the soul of a person who had died a few days earlier came to them and cried bitterly for food and drink. Furthermore, the family of the deceased was continually sick. What was the cause for this? The family of the deceased had failed to offer and perform any ceremonial meals for 'him' after three days, seven days, forty days, one hundred days, one thousand days, and three thousand days from the day of 'his' death. Indeed the family of the deceased did not perform such ceremonial acts. Eventually, the deceased came to them within a dream crying bitterly and requesting food and drink. Assuredly, this was from Satan who deceives and intrudes upon 'mankind' so that they believe that the deceased person can contact those who still live, can bring about misfortune and calamities upon them, and can also help and care for those people who are alive.

The Trickery of Mediums

This section maintains a connection with the issue of the secrets of Satan in the matter of 'ghosts', deception, and superstitions that mislead 'mankind' away from the true path. Amongst the tricks employed by Satan is what is known as séances involving the use of marionettes and formulae to arouse them.

A séance is a form of trickery wherein the soul of a dead person is invited to attend a session of the living to commune with them. By means of inanimate 'doll-like' figures made of some cloth or wicker-like material; with heads made of coconut shell or similar; hands made of wood or rice stalks, and the hands being chalk inserted into the arms later to be used on slate boards.

After the holding of a small incense burning ceremony, the soul of the dead person enters into the séance. The people present may ask questions of the 'marionette' (planchette), about various aspects of the future or news from within the realm of the grave. For instance, what was the fate of A and B who died so and so many years ago. Or, asking for lottery numbers and unseen phenomenon. Or, who will win the future boxing match between Muhammad Ali and George Foreman for instance. These are tricks played by some Chinese people upon our Indonesian children.

In Padang there is a kind of game by the name of *sinjunjai*, that is, a person is possessed by the soul of someone who is dead and afterwards 'he' can inform those gathered of news of the hereafter. Indeed what of the fate of Napoleon Bonaparte or Hitler?!

With the above proofs a person can conclude that by means of knowledge of 'Spiritualism' one can truly send out invitations to the souls of dead people. This means that the soul of a dead person does indeed still dwell in the earthly realm.

However, it must be understood that according to the experiences of people who have carried out the performance of a séance, that the 'marionette' (planchette) merely lies. 'Its' answers are not in accordance with what has been predicted and even completely unreasonable. At one time, the governor of the region of Kudus (East Java, Indonesia) forbade its implementation because it became the political tool of certain groups. Within the context of an election campaign, it was publicly announced that the winner was such and such a party. However, it eventuated that after the election was finished it was not such and such a party (occurred in 1955). Moreover, the consensus of scholars have determined that séances are in the Hellfire.

With this, séances and the use of 'marionettes' therein belong amongst the games of Satan aimed at deceiving 'mankind'. Is not the soul of a dead person busy enough facing the punishment or blessings of the grave? Those who receive blessings in the grave are destined for paradise and those who receive punishment in the grave suffer. None of them can return to earth again because there is a partition between the respective realms. This is called Barzakh, meaning a partition or barrier.

It is not possible for those souls that are being punished, whilst in the grave, to help themselves at all during this process, which raises the question, how therefore is it possible for those particular souls to return to the earthly realm and help people who are still alive? All the while, they cannot help

themselves? Does that make any sense? It is nothing other than an illusion created by Satan.

Within Al Qurʾān it states that Satan has become a friend or 'Qarīn' who always accompanies 'mankind'.

وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ ﴿١٩﴾ ... وَجَآءَتۡ كُلُّ نَفۡسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدۡ كُنتَ فِي غَفۡلَةٍ مِّنۡ هَٰذَا فَكَشَفۡنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلۡيَوۡمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ ... ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطۡغَيۡتُهُۥ وَلَٰكِن كَانَ فِي ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾

And the stupor of death will come in truth: "This is what you have been avoiding!"…
And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.
(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight This Day!"
And his companion (angel) will say: "Here is (this Record) ready with Me!"…
His companion (Qarīnuh - Satan) will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray."[94]

94 Sūrah Qāf (50), āyāt 19, 21-23, 27.

As explained above, the soul of a dead person is unable to return to the earthly realm because ‘it’ is in the condition of receiving one of two fates. That is, when it is not in a state of contentment within the grave then ‘it’ is receiving punishment in the grave.

A certain peculiarity of séances is the manner in which Satan upholds the trickery of the deceit and misguidance of ‘mankind’ towards deviation. Satan enters into the ‘marionette’ (planchette) and writes by moving the hands of the ‘marionette’ (planchette). However, there was once an occurrence experienced by a nurse, by the name of H. Abdul Majid (Mayong) who is convinced of the above action. ‘He’ states that at the time ‘his’ friends were carrying out the séance, ‘he’ bore witness to it. However, when H. Abdul Majid held onto the sitting place of the ‘marionette’ (planchette), the ‘marionette’ (planchette) stopped and discontinued writing and answering questions. However, after H. Abdul Majid released his hold on the sitting place of the ‘marionette’ (planchette), ‘it’ continued once more. To repeat, when H. Abdul Majid held onto the place where the ‘marionette’ (planchette) was positioned, the ‘marionette’ (planchette) ceased its actions by not writing and answering questions. Strangely enough when the ‘marionette’ (planchette) was asked afterwards why it had ceased its actions when H. Abdul Majid had held onto its location, ‘it’ answered by writing that H. Abdul Majid was “serious”.

Likewise also when the ‘marionette’ (planchette) was asked about the state of the Prophet Muḥammad ﷺ now, it seized up. How about the state of Abū Bakr Aṣ Ṣiddīq ﷻ, ʿUmar Ibn Khaṭṭāb ﷻ, ʿUthmān Bin ʿAffān ﷻ, and ʿAlī bin Abi Ṭālib ﷻ? The ‘marionette’ (planchette) likewise seized up and refused to answer.

Thus when a person who is diligent within ‘his’ ṣalāt and faith, holds onto the ‘marionette’ (planchette), the ‘marionette’ (planchette) ‘knows’ that that person is ‘serious’. The ‘marionette’ (planchette) assuredly knows this because it is Satan.

The Reality and Essence of Offerings

Since the emergence or beginnings of ‘mankind’s’ life on earth, they have become dependent upon the world. Since they first lived in caves or lead nomadic lives, until they succeeded in using land for planting, they have truly been dependent upon the world and its domain. Thus, they are sure of and believe that this world is ruled. There is rain, wind, hurricanes, floods, etc., all of which are controlled by an unseen power. Eventually it was concluded that it was not only the wind or floods or seasons alone that possessed power but also

trees, all that grew, and as mentioned, all ‘things’ possess power. This power is called ‘*Mana*’. Everything that lives or has movement possesses ‘*Mana*’. Fire, water, wind, etc., possess ‘*Mana*’. ‘*Mana*’ or power is technically ‘life energy/power’ or ‘dynamism’.

‘Complete power’ or ‘dynamism’ constitutes the first stage within the belief of ‘mankind’ towards unseen power. ‘*Mana*’ is the passive quality when the activated becomes the soul? Now isn’t that which possesses a soul something with life like ‘mankind’ and animals? However, plants or dead objects also possess souls (according to their beliefs).

Erupting volcanoes, burning fire, and strong winds are all because of their souls. And eventually all that possesses souls is personified. Because those souls are abstract in quality, so they become articulated into forms similar to that of ‘mankind’ and those souls possess leaders. There are then souls that control water, the seasons, livestock, tigers, rain, jungle, mountains, etc., and those souls need to be feared. These beliefs are known as ‘spiritualism’ or ‘animism’.

So that those souls do not become angry and bring about misfortune upon ‘mankind’, that is, for ‘mankind’ to be cursed, ‘mankind’ must proffer up offerings to those souls. Those souls must be feared and worshipped and there must be ceremonies dedicated to them in order that those souls do not become angered.

In continuance with these beliefs, there are idols which have authority over those souls, such as the wind idol/god, the water idol/god, the land idol/god, the time idol/god, the sun idol/god, etc.

This situation is to the point where what we mean is that people nowadays make offerings at and to certain places such as graves, ‘holy sites’, large stones, large trees, and mountains (to name but a few), and it is nothing other than the same as when primitive peoples make offerings to their idols/gods. People today are fearful of graves or of the unseen inhabitants that dwell therein.

By those means, the essence of the offerings is a form of worship towards the unseen, a gift towards the unseen. Within the events of such issues, when it occurs that a person forgets to worship those idols/gods, through forgetfulness or deliberation, then assuredly the unseen inhabitant of such a place will be angry towards that person. Who else would that be other than Satan? Readers, do not weary of reading the contents of this book concerning

the ‘stagecraft’ of Satan, ‘his’ games, ‘his’ secrets, ‘his’ actions and ‘his’ nation, because indeed such is what is discussed within this book. Satan is the agent in all of these issues. And indeed, when Satan disapproves, then the person who is involved will be earn the disorder of ‘his’ (Satan) deceptive ways.

Pay attention to ‘Satan, taḥāyul (deception), and khurāfat (superstition)’ within this chapter concerning the narrative of ʿAbid who wanted to fell a tree.

Methods to Ward off and Prevent

Definitively, what is meant by methods to ward off, is to steer clear of the deceptions and temptations of Satan towards ‘mankind’. And primarily, in regard to this issue, those parts are already clarified in the previous sections, that is, by following and adhering to the guidance already bequeathed to ‘mankind’ in the form of guidelines of Allāh within Al Qurʾān and the Sunnah of the His Prophet ﷺ.

What has already been said within this chapter (chapter 5) encompasses sections about taḥāyul (deception), unseen spirits/beings, and curses from places like graves, ‘sacred’ sites, big trees, etc. We will now explain a little about how to steer clear of issues that have as their origin and objective the fulfillment of Satan’s purpose.

Amongst others, the methods by which to block and refuse the deceit of Satan are:

1. By holding firmly to the teachings of Al Qurʾān and the Sunnah of His Messenger ﷺ.

2. Being fearless of Satan.

3. Removing and ridding oneself of the beliefs within the heart that will emerge as a result of allowing the misgivings created by Satan to enter therein.

What is really meant by Satan tempting and creating doubt by means of unseen events within the community? They are to create fear and the worship of that which is unseen within the community, and the eventual demise of ‘mankind’.

So. When we understand and acknowledge that the primary purpose of Satan is in order that we as ‘mankind’ fear ‘him’, then we must not be fearful of those unseen events. When we are scared and fearful, Satan will definitely be close by. However, when we are not fearful, Satan is definitely fearful to be close by. What is the purpose of creating fear amongst those people who are not afraid? When the purpose of the nation of Satan is to create fear, then ‘mankind’ has no fear, and moreover challenges the nation of Satan, what is then the purpose of tempting or making ‘mankind’ fearful? Surely it is a waste of time! Let us think for a moment. When we scare small children with unseen imaginary beings, or upset them with imaginary spirits we ourselves have created, they are initially scared. Yet when they understand these ‘surprises’ they, the small children, burst into laughter saying, “Don’t be scared! It is only our uncle who is trying to scare us! Uncle is a ‘ghost’ now!” Once they, the small children, realize what we are doing, would we continue to enact the role of scaring them? We would be wasting our time wouldn’t we? Our purpose was to scare them and yet now, the small children are no longer scared. It is the same issue when children return home from a class at night from the house of an ustadh by means of a different route and their imaginations conjure up unseen beings waiting to waylay them. However, once the children realize and understand, they no longer fear.

However, when children are scared by their friends and they scream out and run, then assuredly those others who had scared them will continue to try and scare their friends until such time as they understand that they are being deceived.

The author of this book was once tempted by what is known as a *gendruwo* (Javanese for male malevolent spirit) whilst mid-stream in the evening (I believe that spirits exist and indeed have personally experienced their intrusiveness). Shafts of bamboo began to collapse without there being any rain or wind and blocked my way. Pebbles began to fall. I remained still and allowed the *gendruwo* to continue with its actions, whilst taking note of what was happening. With a defiant and challenging angry voice I exclaimed: “Hey! Carry on with your efforts. I am not afraid.” What happened? A few moments later the bamboo returned to its original position and the rain of pebbles ceased. I then continued on my way home.

I have also experienced, together with some friends, the collapse of a large tree, the biggest in our village. The tree was dangerous and not some form of amusement. There was nobody brave enough to approach near to it. Already on a number of occasions it was going to be sold and many times people had

come to buy it. However, despite many people having paid cash in advance of its felling, the people were scared to carry out its felling because of bad omens, nightmares, etc. Eventually, myself and my friends brought down that tree and it became the construction material for an Islamic school as well as fuel for helping to create bricks.

So, all was well and nothing sinister occurred.

Even stranger though was that some of that partly dried wood, which was exchanged by friends for a drink of coffee at a small coffee shop close by, was returned later on by the owner of the small shop because according to ‘him’ the wood derived from that tree would not burn and could not even be lit. When the wood is unable to burn then rice cannot be cooked.

This event, furthermore, is but a small example amongst many that according to the beliefs of the community has already caused misfortune upon a number of the residents of our community, because the people earlier happened to pass close by that tree. However, that tree was felled by our friends and moreover they were not grabbed by Satan.

However, one matter that is not permitted to be forgotten is that when all take measures to and act upon such a case, do not under any circumstances possess a heart with misgivings about Satan. When one possesses a heart that holds misgivings about Satan, it will eventually be affected by the temptations and interferences of Satan. Thus, one must possess feelings of hatred, resentment, enmity, and fearlessness towards Satan. One must possess sincerity in surrender to Allāh and when under pressure from Satan, then do not surrender, even until death.

What is the consequence when we are fearful (of Satan)? Certainly our belief in Allāh will be weakened. and moreover, the doors of shirk towards Allāh will be opened wider.

The author of this book has also personally witnessed a person who began to construct a place for spirits. The author has two houses. The first is dwelt in by Pak Dhe or uncle. To start with nothing happened, that is, there were no spirits. However, once uncle began to always burn incense every Thursday night, that is placed it on a stand, then eventually the house of the author received an inhabitant, a *gendruwo*. And when it occurred that the incense was not placed in its container and burnt, then Satan or the spirit ran amuck and troubled the grand-children.

Another example experienced by the author is that of pieces of wood at the grave of an ancestor to guard the grave and there was no-one brave enough to burn those branches of wood. It was said, that when that wood was used for cooking, the stomach of the user would become sick and ‘he’ would eventually die. However, a friend of the author intentionally took the wood and burnt it. He used it for cooking corn together with his students and absolutely nothing happened.

This is Satan’s big secret. When ‘mankind’ is fearful and makes offerings, Satan becomes spoilt, arrogant, and more cruel towards ‘mankind’. When the ingredients for offerings are reduced, or become late in their offering, assuredly Satan becomes angry. However, when ‘mankind’ disregards Satan with a belief that is full, unwavering, and without a heart that is fearful, then that is what Satan fears.

All members of the author’s village desisted from the submission of offerings at the start of the farming seasons. The leaving of offerings (such as ‘*wiwit*’ [offerings at the time of harvesting rice] and ‘*mbuwaki*’ [offerings in the 4 corners of a rice field before harvesting]) as the observation of an intention (above the house, at T junctures or crossroads, in the kitchen, etc.), as in when bricks are fired, and all the other usual customs believed in by those in a village, when abandoned then the usual consequences are increases in danger or calamities. Moreover, fields that do not have 15 kinds of offerings will usually result in immediate danger for the owner of the field. The community will be in an uproar as a result of the fear and consequently will be angry toward us. What happened? Absolutely nothing. Eventually, after these measures had been carried out for three years without there having been any side effects towards us, other communities began to follow our example. We had won. Satan had lost, surrendered.

Who would institute trouble if the offering is small or even, not instituted? None other than Satan.

CHAPTER 6

SATAN AND SHAMANS

Although we have not yet presented all proofs, according to Islām, there is not one single person nor any party which declares that shamans and shamanism are permissible - ḥalāl. All are of the opinion that shamans and shamanism are encompassed within that which is prohibited within religion. Of course, what is included within the practice of shamanism is not necessarily bad according to society, since there is the possibility that it is required by society, for example when it relates to something that can cure disease. However, once the name shaman is mentioned, then our conception is that it is fixed together with all practices associated with magic, Satan, Taḥāyul (trickery [malice, deception]), Khurāfat (superstition [deception, shamanism]) and the like thereof, moreover all forms of magic. Of course, although not all of these are wrong according to the community in general, yet however when examined in conformity with the evidences put forth by Al Qurʾān and the Sunnah of His Prophet ﷺ, such matters are clearly false and untrue.

All of that will be explained within this chapter in a perfunctory manner, and certainly, their explanations will continue with their associations in the other chapters. Indeed, all chapters written within this book are mutually intertwined with each other. What is the relationship of Satan with shamans and to what extent is the truth of the relationship between them?

Requesting the help of Satan

Even though Satan and the Jinn are included within that group of 'unseen' beings, 'mankind' is still able to request their assistance. Possibly there are many people who do not believe nor subscribe to this matter, yet by means of magical ceremonies and other like mannered activities, 'mankind' is able to contact these jinns. When there are people who do not believe (in the existence of 'unseen' beings), whether it is for the first time, basic understanding, take note that the Prophet Muḥammad ﷺ himself when he was alive, saw and spoke with the jinn. Based on that, the jinn are indeed beings like our own human race. They speak, laugh, travel, run, etc, as has been described in previous chapters (read chapter 3, section 2).

Certainly, when the Prophet ﷺ related with the nation of jinn, it was for the best of reasons, namely that he ﷺ performed daʿwah to the nation of jinn.

(Sūrah Al Aḥqāf [46], āyāt 29-32 elucidates about a group of jinn who heard the āyāt of Al Qurʾān at a time when the Prophet ﷺ was teaching. They returned to their community and related to them the existence of the revelation of Al Qurʾān, and they urged their community to believe in that revelation. Likewise also, this was revealed in Sūrah Al Jinn [72], āyāt 1-14).

وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ ٢٩ قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ ٣٠ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١ وَمَن لَّا يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٣٢

And (remember) when We sent towards you (Muḥammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qurʾān, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book (this Qurʾān) sent down after Mūsa (Moses), confirming what came before it, it guides to the Truth and to a Straight Path (i.e. Islām).

O our people! Respond (with obedience) to Allāh's caller (i.e. Allāh's Messenger Muḥammad ﷺ), and believe in him (i.e. believe in that which Muḥammad ﷺ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).
And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no Auliyā̓ (protectors) for him besides Allāh (from Allāh's punishment). Those are in manifest error.[95]

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا
سَمِعۡنَا قُرۡءَانًا عَجَبٗا ١ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا
بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ٢ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ
رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا ٣ وَأَنَّهُۥ كَانَ
يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ٤ وَأَنَّا ظَنَنَّآ أَن
لَّن تَقُولَ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَى ٱللَّهِ كَذِبٗا ٥ وَأَنَّهُۥ
كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ مِّنَ ٱلۡجِنِّ
فَزَادُوهُمۡ رَهَقٗا ٦ وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن
يَبۡعَثَ ٱللَّهُ أَحَدٗا ٧ وَأَنَّا لَمَسۡنَا ٱلسَّمَآءَ
فَوَجَدۡنَٰهَا مُلِئَتۡ حَرَسٗا شَدِيدٗا وَشُهُبٗا ٨ وَأَنَّا

95 Sūrah Al Aḥqāf (46), āyāt 29-32.

كُنَّا نَقۡعُدُ مِنۡهَا مَقَٰعِدَ لِلسَّمۡعِۖ فَمَن يَسۡتَمِعِ ٱلۡأٓنَ
يَجِدۡ لَهُۥ شِهَابٗا رَّصَدٗا ﴿٩﴾ وَأَنَّا لَا نَدۡرِيٓ أَشَرٌّ
أُرِيدَ بِمَن فِي ٱلۡأَرۡضِ أَمۡ أَرَادَ بِهِمۡ رَبُّهُمۡ رَشَدٗا ﴿١٠﴾
وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَۖ كُنَّا طَرَآئِقَ
قِدَدٗا ﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعۡجِزَ ٱللَّهَ فِي ٱلۡأَرۡضِ
وَلَن نُّعۡجِزَهُۥ هَرَبٗا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعۡنَا ٱلۡهُدَىٰٓ
ءَامَنَّا بِهِۦۖ فَمَن يُؤۡمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخۡسٗا وَلَا
رَهَقٗا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلۡمُسۡلِمُونَ وَمِنَّا ٱلۡقَٰسِطُونَۖ
فَمَنۡ أَسۡلَمَ فَأُوْلَٰٓئِكَ تَحَرَّوۡاْ رَشَدٗا ﴿١٤﴾

Say (O Muḥammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qurʾān). They said: 'Verily! We have heard a wonderful recital (this Qurʾān)!
'It guides to the right path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh).
'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
'And that the foolish among us [i.e. Iblīs (Satan) or the polytheists amongst the jinns] used to utter against Allāh that which was wrong and not right.
'And verily, we thought that men and jinns would not utter a lie against Allāh.

‘And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.
‘And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinns).
‘And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
‘And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
‘And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path.
‘There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
‘And we think that we cannot escape (from the punishment of) Allāh in the earth, nor can we escape (from the punishment) by flight.
‘And indeed when we heard the guidance (this Qurʾān), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.
‘And of us some are Muslims (who have submitted to Allāh, after listening to this Qurʾān), and of us some are Al-Qāsitūn (disbelievers those who have deviated from the right path)’. And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the right path.”[96]

Imam Al Ghazali, by the Grace of Allāh, was granted the ability to witness jinn who often listened to his lectures. His students only began to believe him after he demonstrated to them with clear proof that it was indeed true that a number of jinns participated in his lessons. (And Allāh knows best). All of this indicates that some of ‘mankind’ are capable of contacting the jinn.

What is of course referred to in this section, besides Prophets and the pious scholars of Allāh, are those others who are capable of associating with the race of jinn but by means of magical ceremonies and shamanistic practices,

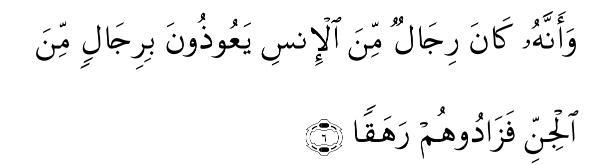
---

96 Sūrah Al Jinn (72), āyāt 1-14.

in order that they are capable of connecting to the race of jinn. What does that mean? Does it mean the undertaking of daʿwah or conveying of the āyāt of Allāh to the race of jinn? Is it to organize the race of jinn so that they follow and help ‘mankind’ towards the Way of Allāh? In order that they help with the conveying of daʿwah to ‘mankind’? We reckon that such is not the case. That is impossible or something absolutely remarkable.

Of course, this is nothing other than ‘mankind’ desiring to become acquainted with the jinn mentioned earlier, so that the mentioned race of jinn assist the efforts of ‘mankind’ in sectors (of endeavor) besides that of daʿwah. Possibly in order to, ‘get rich quick’, or possibly so that the jinn are disposed to participate with and assist ‘mankind’ when being involved in an accident or in a state of danger. Possibly also, for misuse in order for evil, malicious and dishonest purposes. Possibly in order that, ‘mankind’ can possess magic powers and various skills involving unseen knowledge, etc.

For all of this, below we have mentioned some āyāt from Al Qurʾān that clarify these issues, namely that amongst the tribes of ‘mankind’ are those who desire and request the assistance of the jinn. These āyāt are able to be utilized as the basis for developing our thinking and the continuance of furthering our understanding in these unseen matters, which have connections with Satan, the unseen and all issues associated with shamanism.



‘And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.[97]

97 Sūrah Al Jinn (72), ayāt 6.

هَلۡ أُنَبِّئُكُمۡ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلۡقُونَ ٱلسَّمۡعَ وَأَكۡثَرُهُمۡ كَٰذِبُونَ ﴿٢٢٣﴾

Shall I inform you (O people!) upon whom the Shayāṭīn (devils) descend?
They descend on every lying (one who tells lies), sinful person.
Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.[98]

The two explanations of the various āyāt above indicate, in the same manner as in the introduction here in chapter 6, that the role of Satan with a shaman is close. It is explained within the introduction to this section that indeed 'mankind' can relate to the jinn. As for how this technically connects from friendship or relationship, this will be explained later on. Inshaʾa Allāh.

A shaman is said to lie because 'his' words (what 'he' states) are wrong more often than they are right. Promises and predictions are more often than not, wrong rather than exact. Thus in ayāh 222 of Sūrah Ash Shuʿarā, it states that Satan descends on every person who lies and commits sins. And, in ayāh 6 of Sūrah Al Jinn it states that there are certain people who request the help or protection of the jinn. They seek out secrets and news from Satan by means of becoming allies with Satan.

وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَٰطِينَ ٱلۡإِنسِ وَٱلۡجِنِّ يُوحِي بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ زُخۡرُفَ ٱلۡقَوۡلِ

98 Sūrah Ash Shuʿarā (26), āyāt 221-223.

غُرُورًاۚ وَلَوۡ شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا

يَفۡتَرُونَ ﴿١١٢﴾

And so We have appointed for every Prophet enemies - Shayāṭīn (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafsīr Qurtubī, Vol.7, Page 67)[99]

What this means is that the Shayāṭīn from amongst the jinn and from amongst 'mankind' make efforts to deceive 'mankind' in order that they do not hold the desire to believe in the Prophets. In order that, they become enemies of the Prophets teachings. When this matter is tailored to the circumstances of the shamans and Satan, then the Shayāṭīn amongst the jinn whisper all kinds of unseen secrets or all manner of lies and falsehoods to the shamans so that once 'mankind' believes in the shamans, then assuredly their belief in Allāh is destroyed. Their belief in the Oneness of Allāh is destroyed because any person who believes in a shaman is committing shirk (polytheism).

When this is connected with the events and secrets of Satan, as mentioned in previous chapters and sections, then the shaman can be said to be the source and mouthpiece of Satan. It is Satan who seeks the secrets of the unseen, with the shaman acting as the transmitter broadcasting to all of 'mankind'.

According to the narratives of people who understand, there are some people who are companions of the jinn. Both beings from different types of being become consorts, and a person is carried by the jinn. It takes and brings items to places far away, and is invited to work or assist in their work, etc.

As to whether this is true or not, the author has not investigated this matter.

The fate of the monk Barsisa

99 Sūrah Al Anʿām (6), ayāt 112.

In order to more easily increase our understanding of all the issues and the manner in which Satan deceives and entices 'mankind' in regards to unseen matters, Taḥāyul and Khurāfat, here we will narrate how Satan seduced a monk who was obediently worshipful and famous throughout his land, namely Palestine. The narrative of the monk who was ruined by Satan, may be used as a comparison of how to understand the manner in which Satan organizes and plans unseen events and Taḥāyul.

As mentioned, during a period of time known as *fatrah* (an interval of time between two messengers – not around to have directly heard the message of a previous messenger and not yet having heard the message of the messenger to come – in this case after Jesus ﵇ but before Muḥammad ﷺ), there was a monk who was obedient in worship and who resided in a monastery. For 70 years he occupied himself within the monastery. The Shayāṭīn had in despair tried all manner of initiatives to tempt and derail the monk, but all in vain. The monk remained resolute in his worship. The name of that monk was Barsisa.

The king of all the Shayāṭīn arranged for a stratagem, by organizing a meeting, as to how to deceive and entice Barsisa. The king announced to all the Shayāṭīn: "Who amongst you all is able to deceive Barsisa?" 'Whitey' (a name merely used to identify here), namely one of the Shayāṭīn who was famous for his deceitfulness, and who had successfully deceived and enticed many scholars, said he was able to deceive and mislead Barsisa the monk.

'Whitey' began his actions. He shaved his head and adorned robes like a real monk, yet Barsisa did not notice because he was meanwhile in the process of meditating and fasting for ten days and would only be available after the ten days were over. With great patience, 'Whitey' began to meditate beneath the monastery and appeared to be more devout than Barsisa. When Barsisa's fasting and meditation was complete, he left the monastery and came to know of a person who was praying diligently in all humility. He felt sad. Why didn't he pay attention before when this person had tried to contact him? Barsisa's heart was moved and within him grew endearment for this person.

"O friend, who are you exactly and what was your need to call me?" asked Barsisa to the man who was meanwhile humbly worshipping there.

"My necessity was nothing other than to seek knowledge from you and the desire to worship together with you at this monastery."

"O, what a shame friend, I am unable to grant your request, as in the future it can interfere with my meditation towards Allāh".

The appeal of ‘Whitey’ was rejected by Barsisa.

‘Whitey’ once again prayed with humility beneath the monastery. After a lapse of another 40 days, Barsisa turned and descended from the monastery and it happened that ‘Whitey’ was still absorbed in worshipful prostration. Barsisa’s heart was touched and he said: “O friend, what else is it that you desire?” “Nothing other than to pray together with your goodself in the monastery”. Finally his request was granted. Both of them prayed and meditated for a year. Every 40 days they began again and broke their fast once every 40 days also, moreover sometimes they continued on for 80 days.

After both of them had worshipped thus for a year, ‘Whitey’ asked the permission of Barsisa to leave the monastery for a while. Barsisa could not bring himself to be parted from ‘Whitey’, his very loyal friend. “I will not be away from the monastery for long, but I want to be hospitable and visit my companion who is obediently worshipping. However, when I think about it, indeed he is unable to match or emulate your obedience in worship. Indeed I bear witness that you are the most obedient person I know”.

Hearing ‘Whitey’’s praise, Barsisa had a change of heart.

“O, Mr. Barsisa, allow me to depart for a while, and later I will bring you a present of an invocation that is able to heal all illness”.

“Moreover I do not want to leave you friend. When indeed your invocation is effective, assuredly it can intrude upon my worship, because the people who come requesting cures will be endless right?” However, eventually Barsisa acquiesced and ‘Whitey’ went, leaving behind a duʿāʾ to cure all forms of sickness.

Recognition

“By Allāh, I have been able to destroy Barsisa”. That was the report ‘Whitey’ gave to his king, Iblīs. After that ‘Whitey’ left with a happy heart and full of hope. Midway on his journey, ‘Whitey’ came across another traveller. That other person had been strangled and was half dead, fainting and delirious. ‘Whitey’ manifested himself as a healer and went to the family of the sick person. With great compassion he said that the sick person was difficult to save. ‘Whitey’ suggested that they brought him to the place of a monk who was able to answer their invocation. Barsisa was his name. According to ‘Whitey’,

the sick person had been overtaken by Shayāṭīn and jinn. And the one person who would be able to drive the Shayāṭīn away was Barsisa.

It eventuated that after the sick person had been brought to the place of Barsisa, and after having been touched by Barsisa, who also made an invocation on his behalf, the sick person was healed. This all occurred after 'Whitey' had gone from Barsisa. 'Whitey' did not keep to his promise that he would not leave Barsisa. He left to carry on with his operation. Many people who had been strangled about the neck and after illness, fellow companions of Satan, were ordered to enter into the body of the sick person (being treated by Barsisa). Of course it was noted, that later after Satan had entered the body of the victim, he heard the duʿāʾ of Barsisa and he left the body. Thus between the Satan which had entered the body of the victim and 'Whitey', there was a mutual understanding and recognition of each other. Indeed, such is the manner of comrades who are engaged in the same struggle and it is a specific tactic of Satan in the derailment of 'mankind'. The nation of Shayāṭīn are unified in the undertaking of their operations. The duʿāʾ read by Barsisa was only a mere condition (of 'Whitey's plan)– a grand deception from Satan.

Lust that burns

A beautiful maiden was overpowered and strangled by 'Whitey'. 'Whitey' then assumed the form of a traditional healer in the dress of a monk and said to the brothers of the maiden that Satan was in the girl's body and it was indeed very powerful. Such being the case it would be better to take the maiden to the monastery of Barsisa. The family of the sick maiden worried that afterwards Barsisa would not accept her because he was such a noble person and also that he had sworn never to marry (he was celibate and had no contact with females).

'Whitey' was prepared to make use of all manner of counsel and tactics. If later Barsisa rejected this, then a monastery or small hut would be constructed that faced the monastery of the monk. A door would be constructed that opened directly onto the door of the monk's monastery. And he ('Whitey') stated to the monk that if he did not help the maiden then the brothers of the maiden would make sure he died. The maiden was left behind at the monastery they had made opposite the monk's monastery, and it was once again stated to the monk that the maiden had been attacked by the enemy of Allāh, namely the evil Satan. If he did not help, the enemies of Allāh would surely win.

That maiden had three older brothers and the four of them were children of a deceased king and the eldest was to replace his father as king.

What had been planned actually took place. Barsisa rejected the sick maiden and everything that had been predicted by ‘Whitey’ was carried out by the brothers of the sick maiden.

After prayers and meditation, Barsisa turned to the right. A maiden was seen by the monk, with her face toward him and moaning in pain. Indeed the side door of the monk’s monastery faced the side door of the hut provided for the sick maiden. Even though she was sick, the signs of her beauty were still evident. The heart of a man is not like that of an angel and it is incapable of lying in regard to its inner feelings. Barsisa’s heart trembled and pounded, boom, boom, boom. After prayer, he treated the maiden, and she truly began to heal. The brothers of the maiden were not present. Satan invaded Barsisa’s heart, tempting him by insinuating that Barsisa was indeed stupid. Why was fine food left uneaten? Wasn’t there anyone to take care of her? Why not make use of this opportunity? Barsisa was incredibly stupid!

Eventually Barsisa lapsed and entered into the chasm of the despicable. Once. Twice. Three times. Eventually the stomach of the maiden could no longer hide it (her pregnancy).

Treated with poison

‘Whitey’ appeared in front of Barsisa. And after it became clear as to what had happened, ‘Whitey’ expressed regret towards Barsisa: “Alas indeed for the monk. You have violated the Lords prohibitions, and this is a great sin. There is no other way (out of this) other than to repent to Allāh, and secondly this maiden must be killed so that all traces will disappear. After that you can repent again to Allāh. Certainly Allāh will accept your repentance because you are after all one of those who repeatedly repents and are pure before Allāh are you not? The issue of repentance is easy for yourself right? Later on her brothers will come to ask as to where is their sister? Say to them that the evil Satan made their sister run away somewhere. That’s it. And you do not have to bear responsibility in front of the community”.

Barsisa followed the desires raised within him by ‘Whitey’. The pregnant maiden was killed and her body buried beneath a shady tree, also on the advice of ‘Whitey’. However, without Barsisa being aware of it, the clothing worn by the corpse at the time it was placed in the grave, was tugged at by ‘Whitey’ and it partly draped out from the mound of the grave.

The brothers of the maiden came and asked as to where their sister was. Barsisa answered them in the manner prescribed to him by ‘Whitey’ earlier. Of course, they believed the monk who was famous for his obedience to Allāh. So the three brothers returned home with pained hearts. In the evening the eldest brother dreamt that in actual fact his sister had been murdered by the monk and her corpse lay beneath a shady tree. As proof of that, the cloth in which she had been buried protruded from the mound of her grave. After waking up from his sleep, the eldest brother related the contents of his dream to his youngest brother. With surprise, the youngest brother related that the previous evening he too had dreamt the exact same dream. Both of them left their house and went to the house of the third brother. Astonishingly, he too had dreamt the exact same dream. Thus, the three brothers had dreamt the same dream. The three brothers forthwith went to the tree under which their sister was buried. The protruding cloth was still visible. All three dug up the grave. And in truth, their sister lay dead in that grave.

The corpse of their sister was brought out of the grave (and dispatched to the cemetery of their kingdom) and Barsisa was bound and placed in a prison cell awaiting the death penalty. The monastery of Barsisa was ransacked and destroyed.

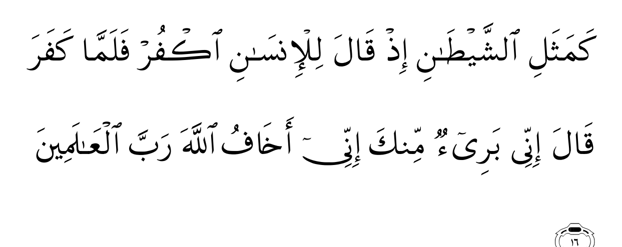
While Barsisa was hanging from a cross, ‘Whitey’ appeared once again in order to help the monk. Barsisa was to acknowledge his crime in front of the the king, in order to be forgiven. However after Barsisa had confessed to his crime, the king resolutely sentenced him to death. ‘Whitey’ said aloud to Barsisa, “Hey monk! Aren’t you ashamed to your community and Allāh? First you committed the major sin of adultery. Then you killed someone. Thirdly, you lied about it. Therefore, I can help you by means of having you escape from this prison. All the eyes of the guards will be shut. Later I will help you run and finally you will be saved and all those people who worship will be safe from slander. However there is one condition. You must prostrate yourself beneath the sandals on my feet!” Barsisa panicked and submitted to the desires of ‘Whitey’. Barsisa prostrated himself before the sandaled feet of ‘Whitey’. At that very moment, the laughter of ‘Whitey’ burst out like the crack of lightning. The Physical form of ‘Whitey’ then no longer appeared the same to Barsisa, but changed into the real form of Satan, and in a creepy, loud voice ‘Whitey’ proclaimed to Barsisa: “Hey Barsisa! Indeed this is what I really desire. You will bend your knees in front of Satan. I am Satan who has been tasked to deceive you, so that finally your life is one of disbelief. Starting from this day, I will desert you and separate myself from you. I myself am in truth fearful of Allāh”.

Narrations and Interpretations

This story was narrated by Abū Isḥāq Aḥmad bin Muḥammad bin Ibrāhīm Ath Thaʿlabi with an uninterrupted chain of authority (sanad marfūʿ) from Ibnu Abbās. It is also from ʿAbdur-Razzāq, Ibnu Rawaiḥi, and Imām Aḥmad in the book 'Az-Zuhd'; and narrated by ʿAbd. bin Humaid and Bukhārī, and Ibnu Jarīr, Ibnu Munḍir and Al Ḥakam, and Ibnu Mardawaihi. All narrations are from ʿAlī bin ʾAbī Ṭālib.

The narration from Ibnu Abid Dunya and from Ibnu Marawaihi within the ḥadīth of ʿUbaid bin Abī Rifaʾah from ʿAlī bin ʾAbī Ṭālib are different, yet their meaning is the same. Also almost the same is the narration from Wahab bin Munabbih as submitted by Ibnu Jawzī al Baghdādī.

Such therefore is the seduction and enticement of Satan towards a servant who began as extremely obedient towards Allāh, until he began to involve himself in adultery, murder, and finally, disbelief in Allāh. This story is part of the interpretation of Sūrah Al Ḥashr (59), ayah 16:



(Their allies deceived them) like Shaiṭān (Satan), when he says to man: "Disbelieve n Allāh." But when (man) disbelieves in Allāh, Shaiṭān (Satan) says: "I am free of you, I fear Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists)!"[100]

Possession

Possession is a form of belief that a sick person is possessed or 'entered into' by Satan or by spirits. In general, it is Satan who is referred to by people who believe. As for the other spirits that may possess the body of a

100 Sūrah Al Ḥashr (59), ayah 16.

person, there are amongst others, that of a child, or of another person, or of a saint or king. However, all of those that possess, are referred to as spirits or possessors.

Generally, a person who has been possessed by a spirit is sick (at the time). It could be during fever or malaria. Or 'his' body may be rigid, 'his' speech is unnatural, unhealthy and not 'himself'.

As for us, this issue offers two possibilities. Firstly, indeed a sick person with an overheated body has a tendency to babble, that is, to speak or converse abnormally. And the second possibility is as already explained above, that is, within the story of Barsisa who was deceived by Satan. Satan entered into the body (took possession) of a person and in such a case it causes the sick person's speech to become irrational.

'Smith' suffers from an illness and according to the words of a shaman, 'what's his name' Satan or 'so and so' Satan has taken possession of 'his' body. The reasoning is because 'Smith' went past the tree of 'what's his name' without permission or without humility (in an arrogant manner). Or because 'Smith', at the time he was in the tomb of 'Jones', was impolite. And, as a result of these type of actions, Satan has taken possession of their bodies.

According to a shaman, 'Smith' must redeem 'himself' by offering or delivering offerings, that consist of a variety of ingredients, beneath the tree together with a piece of 'his' clothing and burn incense there. When all of this process is carried out, then the sick person will become healthy and Satan will be willed out and leave the body of the sick person.

Such is the manner in which Satan deceives 'mankind' so that 'mankind' maintains self-dignity and upholds the dynamic eeriness of Satan. (Once again) this is in order that 'mankind' remains constant in disbelief towards Allāh, and more fearful of Satan than Allāh. They worship and bow down to Satan by making offerings to him. This is carried out because they hope that Satan does not interfere upon them. When Satan has received offerings, then he will not be angry and will not affect their grandchildren (descendants). This, despite the fact that such is not the case. Satan does not desire to be treated in such a manner just so he can receive food, but however, in order that it acts as a conditional requirement in which to change the faith of 'mankind' (a mere prop for the play). However, whomsoever is brave enough to leave off and desist from the beliefs and ceremonies which reflect submission to Satan, and along with a heart full of faith, conviction, and a deep

belief in Allāh, then Satan will not dare to approach ‘mankind’. Satan will be distant and fearful.

In regard to the offerings and conditional requirements that must be expressed towards Satan, or offerings that must be arranged for grave sites, this issue is explained in the section regarding ‘The Reality and Essence of Offerings’ (Chapter 5). If the shaman or the custom requires that the ingredients of the offerings be arranged, does this mean that Satan is addicted to those offerings? Would Satan later eat a porridge of ‘*merunggai*’ (Moringa) leaves (a small quick growing tree cultivated for its edible leaves), flour scarecrows, or would Satan make use of a piece of torn cloth as a ransom for those who are possessed? Also, for those who are possessed, the ingredients (of the offerings) must be offered at a location, which in the words of the shaman is the place where the Satan that has entered into the body of the sick person resides, and that person must organize the ingredients of the various offerings, whether later on they are used by or benefited by Satan. Certainly this will not be the case right? So, herein lies the secret by which Satan aims to deceive ‘mankind’. All the conditional requirements of the offerings are merely kinds of ‘formal’ conditions arranged by Satan. What is important is that ‘mankind’ is able to be controlled by their inner Satans – fearful and submissive to Satan.

Prewangan – Connection with the realm of spirits (the unseen)

Prewangan is from the Javanese language, from the word *rewang*, which means friend or companion. Prewangan thus means ‘friendship’. Now what is meant here, regarding prewangan, is a person who carries out the practice of shamanism or a person who possesses the skills necessary to undertake ways to help themselves ‘commune’ with spirits. ‘So and so’ is a ‘companion shaman’. This means that ‘so and so’, in the undertaking of his shamanism or practice as a shaman by means of friendship with a spirit(s), receives help from a spirit(s). That is the meaning of prewangan.

Who is/are the spirit (s) that help ‘mankind’? In regards to this issue, and according to community beliefs or as recognized by ‘so and so’ ‘himself’, it is that the one who (or those who) become their ‘friend(s)’ is/are the spirit(s) of specific people. Usually there are two sources. Firstly from Satan or jinn. This person is known by the title of ‘shaman Satan or jinn’. Secondly, from the spirit of saints or kings, or from famous people or figures who lived before, or the spirit of whomsoever, including the spirits of children who died whilst they were babies, etc.

Usually, the person with this friendship does not use his correct name. 'He' changes 'his' name to that of the spirit who enters 'him'. Supposing the one who enters has the name 'Buyut Werni', then that will be 'his' day to day name. When the spirit acknowledges 'his' name to be 'Sri Wulan', 'Joko Bodho', 'Suta Mbodho', 'Muria Pada' ('Sunan Muria'), etc, then the name of the shaman follows that of the spirit which has entered into 'him'.[101]

Is it true that the spirit which enters is the spirit of a dead person? Sometimes there are shamans who claim that they themselves have been possessed by the spirit of 'Sunan Kudus', 'Sunan Muria', etc. Is that possible? Isn't such a claim that of a madman? However, in fact this is so. By such means we know that the spirits which have entered are all Shayaṭīn.

It is impossible that the spirits of 'Raden Patah', 'Sunan Prawato', 'Ki Ageng Pengging', etc, would enter into the bodies of shamans, since clearly all souls or spirits of dead people, whether from common people or of prophets and saints, do not return to earth, and are unable to return to earth. The reason is because the souls/spirits of 'mankind' are involved in receiving two kinds of fate. One is involved with receiving the blessings of the grave. The second receives the punishment of the grave and is busy thus.

This issue is explained in more detail in Chapter 5, concerning 'The 'soul' of a dead person becoming a 'ghost''

There is a method by which the spirit or Satan enters into the body of the shaman when 'he' requires it. For example, when a person comes and asks for the help of the shaman, and asks about the fate of something or asks for help in order that whoever has stolen money is shown (revealed), then the shaman enters into a room, or in front of the visitor. After the shaman has read an incantation or carried out its conditions, then the possessed (shaman) or Satan which has become 'his friend', enters into the body or soul of the shaman. Thus the person has changed. The shaman now is no longer a human by the name of 'so and so'. This means that we now are facing another 'so and so'.

Or, by means of entering, the possession continues. That is, 'so and so' who is the shaman has altered, changed with 'his friend'. So at the time 'he' needs it, 'he' does not need to read the incantation to call 'his friend', because 'his friend' is already united with 'him'.

101 'Buyut Werni', Sri Wulan', 'Joko Bodho', Suta Mbodho', Muria Pada (Sunan Muria) – all names that in Indonesia invoke images of spiritual power.

For instance, there is a Satan by the name of Harda, who reports to Iblīs, that is, the king of all the Shayaṭīn. Within 'his' report Harda states that there is a human by the name of Pak Surpa who performed wrongly within 'his' gathering of offerings for the fields, that is at the time of his reaping the rice crop, and offering it to the guardian of the fields, Dewi Sri, it turns out to be deficient. Eventually once the Satan Harda learns of the shortfall of Pak Surpa's offering, 'he' immediately begins to intrude upon Pak Surpa. Now Pak Surpa is at home gravely ill.

After the king of the Shayaṭīn has received the report from the Satan Harda, he busied 'himself' with arranging a stratagem with the Shayaṭīn. All the plans and instructions were given to the relevant Shayaṭīn, in order that those Shayaṭīn who had become 'companions' of all the possessed shamans would let them know about the circumstances that had befallen Pak Surpa who now lay sick. In this way, those possessed by the Shayaṭīn were informed of the details concerning Pak Surpa.

As for Pak Surpa himself, he was being treated by the many members of his family. They were busy searching for tonics and medicines. There were those who said that Pak Surpa had fallen prey to Satan's assaults, or that he was struck overall by sickness, or all manner of illness. Many of his family members suggested that he should just go to the house of the shaman. Indeed, one of his family members actually went to the house of 'so and so' the shaman. 'So and so' the shaman was well known in that area.

The possessed shaman by the name of 'so and so' was already moving his lips but silently reading an invocation and searching for a tonic or traditional medication for the sickness of Pak Surpa. Of course 'so and so' the possessed shaman was already aware of the matter which had befallen Pak Surpa, because the Shayaṭīn who knew of the events surrounding Pak Surpa, amongst those who had been informed about this issue by Satan included the 'friend' of 'so and so' the shaman. So, 'so and so' the shaman knew of this incident from his 'friend' (that is, the Satan who was the companion or friend of 'so and so' the shaman), and the Satan who had become the companion of 'so and so' the shaman had received an instructive statement from other Shayaṭīn.

Eventually, the possessed shaman, that is 'so and so' the shaman, decreed to the family of Pak Surpa that the cause of Pak Surpa's illness was because at the specific time when an offering had to be arranged for the field in which the rice was to be cut, Pak Surpa had not performed the ceremony

correctly. Especially since the fields in that area were critical wetlands. Thus the controller of the rice field soil (Dewi Sri) was angry. And for that reason, Pak Surpa was sick.

Pak Surpa would be able to recover when various terms had been satisfied. Amongst them were that the offering had to be conducted again at that field with provisions such as a light meal, banana flowers wrapped in a piece of cloth, decorated as if for newlyweds, and a piece of Pak Surpa's clothing also had to be brought there. After the offering ceremony had been completed, they would return home bearing the offering made earlier on the piece of Pak Surpa's clothing used previously.

Indeed, news about what had occurred to Pak Surpa with all its causes, was spread throughout the entire village by community members. Thus, every person who believed in such things increased their fear toward that field. Their obedience and wariness increased as well as increasing their perfection of their offerings and their submission to it. By these means, the king of the Shayaṭīn's continues to maintain (control) authority and the community increases in belief towards such places. The community increases its belief towards hidden events that occur in the fields. By these means, all of the community in the village deviates and is derailed in its belief (toward Allāh), resulting in it being destroyed (null and void), or it can be said they possess polytheistic beliefs towards Allāh. Just one hidden event performed by Satan has the entire village becoming polytheists.

So, the family of Pak Surpa who returned home and carried out everything that was advised and decreed to them by 'so and so' the shaman, turned out to cure Pak Surpa of his sickness: with a single blow, Satan achieved success throughout the entire village.

By means of this story, as well as the story prior to that, namely the question of possession, we are able to understand the manner in which Satan entices and deceives. Satan enters into the bodies of 'mankind' and takes action, because Satan, by these means, affects the humans he has entered into and they talk without certitude. What is the reason a person is possessed? By which of the Shayaṭīn and what is/are their names? What is the error of a person that has been entered into by Satan? 'He' disturbs a place wherein one of the Shayaṭīn resides, or that same person takes wood from that place? All of these motives can be asked of the possessed shaman.

Likewise, Satan can easily throttle people and intrude upon them by means of a thousand and one ways sought out by the Shayaṭīn or soldiers of

Satan. ‘Mankind’ will always have ‘his’ mistakes staked out. Satan will seek out the weaknesses of ‘mankind’. When they have been met, all the weaknesses or secrets of ‘mankind’, then Satan will take action. Finally, ‘mankind’ will be derailed. Try once again reading the story of Barsisa, which explains the manner in which Satan deceives by means of throttling the necks of ‘mankind’ and then between one of the Shayaṭīn and another (who becomes a ‘friend’ of the shaman) they work together to cure the sick person.

Indeed, the authority and truth are decreed by Allāh in Al Qurʾān – that amongst ‘mankind’ are those who ask for help from the nations of jinn and the Shayaṭīn.

Various hidden events

There are many various kinds and manifold shades of hidden events, that cause a person to be hustled and deceived by the tactics of Satan. Such was the case in the story above as to the manner of such tactics. When there is a person, whose life is in jeopardy or who is sick, he has misgivings; and doesn’t ‘he’ want to know what causes this? He surely will ask the shaman. Afterwards, ‘his’ reply is that the cause is that at the time he was erecting or demolishing a house, ‘he’ miscalculated the number of days, or the days were wrong, or the conditions were wrong, or the offerings were too few, or for many other reasons.

Also, at the time ‘his’ child is strangely sick, or whomever from amongst ‘his’ family members is exposed to danger, or suffers an illness that is difficult to heal, and so an answer is appealed for from the elderly with the answer being that whilst they were working they performed something that was incorrect. For example, whilst constructing the stage for a wedding or a veranda or an extension to the house for guests. When a piece of bamboo is wrongly positioned, or the day is wrong, or the day of the death of one’s father is the same as the day of the death of one’s grandmother, etc. Or, the offerings made above the house are insufficient, etc., etc.

There are so many customs from amongst the Javanese people (or from other cultural groups) that must be undertaken and cannot be forgotten, alongside all manner of offerings - whether it be within the ceremony for birth; the ceremony of cleansing of a woman who is 7 months pregnant with her first baby (known in Java as ‘*mitoni*’ or ‘*tingkep*’); at the time of a baby’s birth; at the time of turning soil; at the time of circumcision; at the time of marriage; at the time of death; and so on. All of these, must be carried out together with the

various customs usually attached to them, and when they are disregarded, many sanctions are invoked from the unseen.

Right up until now, there are still many people who believe and carry out such practices, whether they be from amongst those who have had a ‘modern’ education, or are educated people, or intellectuals, or even from amongst those who call themselves Muslim.

Do they run to the shaman and that which is supernatural? When there is danger or an unknown illness occurs, as mentioned earlier, then they strangely run to the shaman or to a place held to be supernatural. They do not look for a rational reason for the cause of the event, one that makes sense. Truly strange right? However, if they think about it, an illness usually has a cause, and in regards to that a doctor is able to recognize the illness after carrying out a diagnosis and then therapy. Many people around us have stated that they have been struck by magic and smitten by curses from supernatural places, or because they carried out specific customs in a mistaken manner. However, after we suggested that they go to a doctor or be treated at a hospital, it turned out to be typhoid or cancer (the meaning here is something specific and not necessarily something high in terms of danger), etc. Afterwards they managed to be cured. Indeed people who have little faith towards Allāh will have everything reverted towards that which is unseen and the shaman and not towards Allāh.

This is the role of Satan in the derailment of ‘mankind’. Satan knows the shortcomings of every person who incompletely carries out customs, whether it be in the carrying out of ceremonies, or indeed expressly does not carry out a custom. However, in fact, the mistakes or imperfections or the person who left aside a custom earlier, will be made use of to carry out his (Satan) operations. Yet for a person with faith and steadfastness in ‘his’ belief towards Allāh, all the ruses of Satan will be useless.

The author himself once experienced a supernatural event. In 1964, in our village, there was a mosque that was not used, namely, a mosque that was not used for worship – no communal prayers were offered therein. The reason being that the community were fearful of its being haunted and dangerous. Indeed, spirits and Satan had already intruded upon many people who purportedly had met with those spirits. The unseen spirit that inhabited that mosque was *Mbah Sosro*.

Many times, there had been a person assigned as a teacher of the Qurʾān, with a sizeable salary. However, after a few days that person felt

uncomfortable and returned home. The duty of the Qurʾānic teacher was to teach the children how to read Arabic and the Qurʾān. Amongst the various teachers, were those who had experienced a hanging light falling without any explainable reason and when acting in the role of Imām during prayer, without anyone knowing why, the Imām became unable to read the āyāt of Al Qurʾān, his mouth being shut. Consequently all of those teachers fled.

Indeed, the mosque complex appeared scary and dangerous because it was surrounded by trees that shaded it. It turned out that someone who ventured there to collect wood would often be involved in some form of disaster. However, I as well as my friends who had recently arrived from the boarding school, were determined to make that mosque into a place of worship and return it to its intended functions. We set up a school on the porch of the mosque, and created a place for teaching the recitation of Al Qurʾān. We also initiated Friday prayers and other communal Islamic activities. All of these endeavors went well and there were no disturbances whatsoever, except towards I myself who experienced some interference. At the time I performed the midday prayer in the mosque by myself, I beheld in front of my face, that is, on the wall of the mosque, the shadow of a moving person. Presumably the person was moving around and ‘his’ shadow fell upon me. However, whilst performing rukūʿ (bowing down whilst in a standing position - part of the procedure involved in prayer) and my head was in its lowest position, it was possible to look behind myself to see who was behind me. As it happened, there was nobody at all. After I stood up from the rukūʿ, the shadow reappeared again and yet there was still no one behind me. It is my opinion that the one who was disturbing me was Satan who created fear within ‘mankind’.

The second incident was that both at night or day there was a noise within the mosque even when there was no one sleeping in the mosque except myself.

Pasugihan/Pesugihan and Tuyul

Pasugihan originates from the word *sugih*, which means rich or wealthy. Pasugihan means something that causes a person to become rich as a consequence of unseen forces or spirits that have as their basis superstitious elements. So, when something makes the person rich through the medium of work, this is not by name pasugihan.

Now there is the *tuyul* who is from the nation of Satan and the jinn who is used as a means or friend by someone in order to help in finding wealth.

So, we will explain them one by one. Many people maintain belief in pasugihan. When a person has pasugihan, then ‘his’ work will be easier and smoother because of the help received from or the blessing of the pasugihan. If ‘he’ is a farmer, then ‘his’ rice production will be increased. If ‘he’ is a businessman, then ‘his’ profit will increase, and there are those who immediately receive help from the jinn who follow their search for money.

As an example, there was a person who undertook pasugihan not to cleanse ‘himself’ after defecating or urinating. By this means ‘he’ would be rich. Another person sought out a pasugihan at Prapat, a small island off the beach at Juana in Central Java. When ‘he’ wanted, that person journeyed there and conveyed ‘his’ intention to the caretaker of Prapat island, then ‘he’ would make a promise that ‘he’ would become rich, if ‘he’ sacrificed one of ‘his’ children. When he was ready, in a few years’ time for instance, ‘his’ child would be sacrificed. And he ‘himself’ would visit ‘his’ friend or the inhabitants of Prapat island, as a monkey. It so happens that there (on the island) are many monkeys, which it is said are past people who took a pasugihan, and those monkeys are very tame.

Numerous pasugihan, have in principle entered into agreements with Satan or some unseen entity in order that the jinn or Satan helps them seek out wealth and riches, or to help them work in the manner of unseen entities. However, when the person earlier is dead ‘he’ will possess rights from the Satan earlier, or say when ‘he’ leaves this world ‘he’ becomes a ‘friend’ of Satan and does not gather together with the other souls of ‘mankind’.

The pasugihan tuyul is from the nation of jinn and Satan whose duty is to steal the money of another rich person, from a person who has finished work, etc., and then to bestow it upon the person who originally sought ‘his’ patronage. This tuyul must also be maintained and presented with offerings.

The tuyul resembles a small naked child. There are also tuyuls that resemble animals, like a pig, or a boar, etc., which is able to enter a house through a small hole. It can also be similar to a jinn which helps steal money or wealth.

Believe it or not, this issue readily circulates amongst village folk and has become something that they are convinced of as existing. Thus when this issue is indeed true (I have not yet proven it or have not as yet held an interview with a person who possesses knowledge of pasugihan), then it is nothing other than the deceptions of Satan. Satan is the agent of action in all of this. This is even more so the case for the person who carries out or possesses

knowledge of pasugihan, since as an agreement or consequence of what is to follow after ‘his’ death, ‘his’ soul will be possessed by Satan. However, those people who indeed intentionally seek out pasugihan, because rather than living an inadequate life desire to live a life of luxuriousness, will tomorrow become friends of Satan. Generally, those people who take on pasugihans are people who do not believe in the Hereafter and its consequences of Hell and Paradise.

Clearly then, there are those of ‘mankind’ who take the friendship of Satan and ask for the help of Satan as already explained in Al Qurʾān and as clarified in Chapter 6, ‘**Requesting the help of Satan**’.

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ
ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

‘And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.[102]

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ
عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ
وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

Shall I Inform you (O people!) upon whom the Shayāṭīn (devils) descend?
They descend on every lying (one who tells lies), sinful person.

102 Sūrah Al Jinn (72), ayāt 6.

Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.[103]

Fortune tellers and Shaman practitioners

From ancient times, 'mankind' has heard of what is known as shamans, fortune tellers and astrologists who claim to predict the future. Thus even now (in these our times), the issue of shamans cannot be separated from the prerequisites of many peoples' lives who it so happens uphold belief in them. (Their belief in) shamans, cannot be abandoned by those who are convinced of these superstitions. Each (of such people) will have a job, will go to work, will seek treatment, and all will ask of these matters to a shaman.

What is meant by an astrologist or a soothsayer here is one who guesses as to who stole something, guesses the fortune or performs magic, guesses as to the location of missing objects, and all manner of unseen issues before they happen.

وعن عائشة رضي الله عنها قالت :سأل أناس رسول الله صلى الله عليه وسلم عن الكهان ؟ فقال لهم رسول الله صلى الله عليه وسلم : (ليسوا بشيء) ,قالوا :يا رسول الله فإنهم يحدثون أحيانا الشيء يكون حقا ؟ قال رسول الله صلى الله عليه وسلم : (تلك الكلمة من الحق يخطفها الجني فيقرها في أذن وليه قر الدجاجة فيخلطون فيها أكثر من مائة كذبة.

ʿĀʾishah (g) said: "Some people asked the Messenger of Allāh (ﷺ) about soothsayers. He (ﷺ) said, "They are of no account." Upon this they said to him, "O Messenger of Allāh! But they sometimes make true predictions." Thereupon the Messenger of Allāh (ﷺ) said, "That is a

103 Sūrah Ash Shuʿarā (26), āyāt 221-223.

word pertaining to truth (from Allāh) which a jinn (or shayāṭīn) snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it."[104]

Bearing in mind this ḥadīth, then the events that occur for a soothsayer (shaman, etc) are as follows:

1. The jiin or shayāṭīn look for unseen secrets in the heavens above or unseen secrets that they learn of due to the success of their operations in this world thanks to the affairs experienced by 'mankind' (within the boundaries of their capabilities).

2. Once those secrets are in their possession, then the issue is immediately delivered to the shaman or shamans since they are the servants of Satan and Satan has become a friend to them.

3. The case (above) is true or (in other words) the secret that landed in the hands of Satan was mixed with more than a hundred lies, and thus the words of the shaman, in truth, are filled with lies.

4. Remembering the above ḥadīth, events such as those currently experienced now have already been taking place since the time of the Prophet Muḥammad ﷺ. So, we have no need to be surprised when the words of a shaman are occasionally true. We have no need therefore to be nor should we be deceived.

The Prophet ﷺ, in regard to knowledge of conjecture, also said:

"The study of knowledge of conjecture (soothsaying) is the same in law as the study of the knowledge of magic, and whomsoever visits a soothsayer and believes in whatever 'he' says, then 'he' has denied that which has been revealed to the Prophet Muḥammad (ﷺ)."

104 Narrated by Bukhārī and Muslim.

Furthermore, half of the Arabs in past times admitted that they knew (had knowledge of predictions or conjecture) people who were clandestine. Thus in regard to this issue the Prophet ﷺ further said:

من أتى عرافا فسأله عن شيء فصدقه بما يقول ، لم تقبل له
صلاة أربعين يوما

"Whoever goes to a fortuneteller (soothsayer) and asks him something and believes in his words, will have his prayer (Ṣalāt) rejected for forty days."[105]

In essence, when a person has continuous difficulty, 'he' runs towards a shaman and shamanism, and moreover, this issue is the source of 'weakness of the soul', namely, a return to irrationality, unreasonableness, and 'his' soul surrenders to the realm of shamanistic practices. In this way, 'he' fails to possess a strong personality and eventually 'he' is easily open to the suggestions of others.

One of the companions of the Prophet ﷺ asked him:

"O Messenger of Allāh (ﷺ), in past times I used to ask (for information from) soothsayers. Was that right?" The Prophet (ﷺ) replied: "Do not go to soothsayers anymore."[106]

In the same manner as has been explained in this chapter concerning 'Prewangan – Connection with the realm of spirits (the unseen)', likewise also this matter concerns shamans and Satan who always communicates certain issues to shamans, and then it is delivered to 'mankind'. A person tells the story of his experience at the time he returns home from the house of a shaman. He newly enters the house of the shaman and the shaman tells 'him' that 'his' arrival is for needs concerning this and that. 'He' (the shaman) conjectures that 'his' (the visitor) house is located 'here', that 'he' has x number of children, 'his' first born child died, 'his' youngest now lives afar, 'his' land has an area for growing fruit, 'his' wife has fled the house, etc., etc., for example. All of this 'he' (the shaman) guesses correctly. So, the person who arrived at the

105 Narrated by Muslim.

106 Narrated by Muslim.

shaman’s house has been subject to suggestion, that is, lead to (a specific point) by logical inference. ‘His’ soul has been controlled and ‘his’ heart has been captured. All of this is nothing other than from Satan.

There are people who say that shamans are clever and precise in their conjecture, because they make use of inner, spiritual knowledge. ‘He’ diligently controls ‘his’ desires, by means of fasting - going hungry and thirsty, by means of continuous fasts of 40 days or 7 days. Or by means of 7 days and nights without sleep, or has received blessings from the gravesite of so and so, or ‘his’ spiritual knowledge is great, etc.

By all means.

Does not Satan deceive ‘mankind’ with cunning also? If it was (the case) that it was nothing other than Satan alone, it would be very apparent. This is known as Satan not making use of the knowledge of tactics and strategies or Satan being stupid, by not making use of the knowledge of advanced politics. Satan makes use of advanced politics, with flawless deception. With successful subtlety. Thus by means of disseminating knowledge that has not come from a prophet, by means of any way whatsoever, Satan will follow and help ‘mankind’ in achieving their goals, that is, those of ‘mankind’ who desire to learn knowledge of shamanism.

Thus, those of ‘mankind’ who possess knowledge of soothsaying and shamanism and the means to implement it, by carrying out the requirements of spiritualism or shamanistic knowledge in this regard, are after all being assisted by Satan are they not? So, in the end it is the same. ‘He’ possesses knowledge from Satan directly or from an intermediary who carries out the necessary requests, that is, Satan is also on hand to help.

Waḥyu (Revelation), Ilhām (Inspiration), Wisik (Inner voice) and the Bisikan (Whisperings) of Satan

It is possible concerning this issue, that many people are confused between waḥyu, ilhām, wisik, and the bisikan of Satan, in regard to the issue of the conjecture thrown up by shamans. Namely, that the knowledge possessed by a shaman is waḥyu from Allāh. Or, when it is not from waḥyu, then possibly it comes from ilhām and wisik as received from Allāh.

Alright, regarding this issue we will beforehand differentiate between waḥyu and the rest (ilhām, wisik, and the bisikan of Satan) as follows:

1. *Waḥyu* is the knowledge or 'specific definition' emancipated by Allāh to His Prophets in order that later on the prophets convey guidance towards 'mankind' so that 'mankind' receives salvation and happiness in this world and the Hereafter.

The meaning of 'emancipated' is the ability or knowledge given by Allāh rapidly, spontaneously and simultaneously, with there being no prior growth of thought nor introduction beforehand within the soul of the Prophets. The quality of the knowledge given by Allāh to the Prophets, known as waḥyu, is absolutely true. It is impossible for it to be wrong, because Allāh is perfect and the knowledge of Allāh is true. Thus, when waḥyu is wrong and a lie this means that Allāh is wrong and lying.

2. *Ilhām* is a subtle conscious sensation that is believed in the soul and those who received (that) ilhām can be encouraged to fulfill the will of that ilhām, even though they have no idea as to where that ilhām came from. Wisik is the same as ilhām, the only difference being language (wisik is Javanese).

It is therefore clear that waḥyu is 'knowledge that is real' and it clearly comes immediately from Allāh either by means of the angels or directly from Allāh. However, regarding ilhām, even though it also comes from Allāh, for 'mankind', there is no certainty or guarantee as to whether it is indeed truly from Allāh or from some other source.[107] Clearly however, when it is truly from Allāh then it is indeed true ilhām. However, sometimes 'mankind' enlightens us within the transmission of the message (of islām) that such and such knowledge is ilhām as given by Allāh, even though it may be from the whisperings of Satan or from a dream influenced by a previously coveted delusion. Just suppose that a person maintains a desire for a specific something or 'he' feels compelled by that something to lament for it at a gravesite or in a cave as well as imposing upon 'himself' fasting, and other ascetic acts, then it can be said that 'his' soul is influenced and encompassed by that which 'he' covets. By these means 'his' dream can also be influenced until such delusions poison 'his' soul. A person who usually works as the pilot of an aircraft also dreams of such activities (piloting the aircraft whilst in a dream). A person who works as a sailor will also dream about 'his' work on a ship at sea. Thus, one's daily work is able to influence the world of dreams.

107 'Mankind' is unable to guarantee that the ilhām that arrives is truly or definitively from Allāh.

In this way then, ilhām, wisik, or that which is derived from dreams, it is not necessarily assured that it is from Allāh, because we would have difficulty in “determining whether this ilhām was truly from Allāh or not”.

3. As for whisperings of Satan, it is already clear to those people who understand the secrets of Satan as mentioned earlier.

Returning to the original question, that is concerning Satan, shamans and the knowledge possessed by shamans, there are those who say that shamans also receive knowledge from Allāh by means of ilhām. However, on the basis of the above descriptions, it is clear that shamans are unable to receive waḥyu. And when they receive ilhām, this issue cannot be verified because such understandings contradict that which has been taught by Allāh both regarding the unseen or otherwise.

With a person who acknowledges that ‘he himself’ has received ilhām a number of times from Allāh, such claims have resulted in numerous abuses of the field of spirituality. Many people acknowledge themselves to be teachers of wisik, teachers of mysticism, and teachers of psychotherapy, all of whom possess their own doctrines, contradict each other, do not match each other, and eventually clash with each other. Each and every such teacher claims to receive ilhām from Allāh. Each and every such teacher acknowledges and maintains that their ‘school of learning’, their ‘ideology’, is teachings from Allāh. Finally, the result is that there are many people who ‘trade’ as teachers of spiritualism, all of whom possess teachings of their own. There are many shamans who acknowledge themselves to be teachers of spiritualism all of whom possess their own teachings.

CHAPTER 7

THE STARS AND ASTROLOGY

It is not only Indonesians, but also rather almost all nations that have people who believe in knowledge of the stars (astrology) and all knowledge of calculating fate by means of changes in the stars or planets that exist in the skies, or by means of calculating various days and times.

Calculating ‘Good Days’

Particularly for the people of Java, calculations are made in pursuit of ‘good days’ which will become guidelines in order to carry out work and begin their actions and intentions. This is already entrenched to the point where such actions and intentions cannot be left aside. ‘Good days’ for marriage, searching for work, relocating house, dismantling a house, for a reception, looking for a candidate to marry one’s child, to look for medication, etc., all of which are searched for on a day or time that is good. This also applies to when a woman is looking for a suitable husband, and it must be calculated on the basis of the day and hour of birth. When it is not in accordance with such calculations, then it means that it is unsuitable and even though both of them are mutually comfortable with each other, they will be forced not to marry because the calculations are unsuitable.

All of this in order to find a ‘good day’ that is safe. They believe that when something involved in the calculations is wrong then the process will fail. By these means they are bound to a specific belief, which if breached, they will experience various difficulties in life, accidents and disasters, or moreover, death. So, in order that they are, and remain free from and avoid such various disturbances and difficulties, as well as ‘get rich quick’, receive luck and salvation, all of that which they undertake must have the days and time calculated.

In this way, they have become habitually addicted to ‘good days’ and their calculations. Whether it be a good or a bad thing, right or wrong, rich or poor, healthy or unhealthy, live or dead, all of these things are dependent upon the calculations of ‘good days’. When these calculations are unsuitable, a marriage can fail and a household can be destroyed. Thus for those who believe so, there are ‘good days’ and days that are bad. There are days that are ill-

omened and unlucky (before they are experienced, they already fear them). People forget about other factors that cause failure and misfortune, which cause danger or the coming of disaster. They forget the factor of themselves, and forget issues of incompleteness, all of which cause the failure of a job. So in regard to a marriage that has failed, one that was held on the wrong day, it is not ‘mankind’ that is to blame. Regarding death, what causes the death is the day and not some person.

Of course they say that these issues are the result of causes, they are causal. And the cause of such fate is Allāh alone. These are mere words of platitude towards Allāh, only in order to cover up their false faith in Allāh, towards the unity of Allāh. When it is the case that they say these things truly from the depths of their hearts, then why is it that when they encounter the calculation of days, all their plans fail miserably and are unable to be continued? Why are they more willing not to undertake a specific something instead of carrying on on a day that is inappropriate according to their calculations? Such a sign would be doubtful in your heart right?

What is the connection between a day (Monday for example) and the occurrence of death, the failure of an endeavor, the pulling down of a house, the collapse of business, the illness of a person? Is there a connection that makes sense, that is rational?

Confliction

Besides the calculation of ‘good days’ and bad days, there are mutual disagreements of opinion between one and the other, namely, between one shaman and another there is a difference in opinion. For instance, in regard to the calculation of the appropriateness of a day for the matchmaking of Smith’s marriage to Jones after which will be riches and happiness for them. However, another shaman will predict a different day for their success. Between the two of them there is no good luck.

According to yet another shaman, the ship of life would pass them by, with one of them dying young, or they would not have children, or they would be beset with illness, or they would be poor, etc., etc. Between all of them (the different shamans) there would be no agreement with each other.

Know that each head possesses a different manner and aspect. Each region upholds different ways and beliefs and even contradictions. According to such and such a region it is taboo, whilst according to another region it is a pleasure. Between Java and Sumatra, between the Celebes and another region

there are still differences. Moreover, between one district and another, both of which are in Java, there is difference. In this way therefore, the calculation of days does not uphold the absolute truth.

As for European people, they consider both the most practical and economical months for weddings, but for those who believe in the effects of the unseen that we are discussing here, the determination of a specific day is a mystical event and/or is moreover held to be a rite. As for middle European people, including the English, the best months are between April and June. In Spain, the best month for marriage is May, whilst for the Greeks May is taboo. Possibly this is because the Greeks were once part of the Byzantium empire, which held that the month of May was only a month for the marriage of emperors or kings alone including the families of kings and nobles. Moreover, the Greeks hold the belief that the month of May in the Greek language is the month Mai-os, that is, there is a dash between Mai and os. That dividing dash is held by them to illustrate that a marriage carried out in that month will surely eventuate in discord.

As for Italians, their best months for marriage are April and October, because in those months the weather does not feel hot, and this is good for newlyweds and honeymoons. As for Americans, the best months for marriage are the months of November and December because Americans usually carry out business calculations in those months, that is, calculations of profit and loss. The case is different also for the Chinese when they hold their marriages.

Does that make the laws of ‘cause and effect’ within such calculations result in ‘good and bad’? What is the relationship between the two? Why is it then that when ‘cause and effect’ are so believed and trusted in, every other head makes calculations and other methods?

Is not the ‘truth’ one? When cloth that is white is called white in Indonesia then surely in India, America and other nations it is also called white. Thus, when customs and beliefs concerning calculations of good and bad are uncertain concerning the truth, this means that they cannot be believed in. These customs are contrary to the teachings of Islām. Clearly the, Muslims are not permitted to believe in customs that are not in accordance with the spirit and teachings of Al Qurʾān.

Something that we can see the reality of within daily life is that all couples in Java generally have had the day of their marriages carefully and cautiously calculated and yet, such being the case, why do so many people then divorce their wives? Even though all have been calculated right?

Astrology

Knowledge that investigates the effects of the stars in the sky or the planets in the sky, or the sun, moon, etc., towards the life on this earth is called Astrology. Astrology is usually divided into various parts such as the following:

1. *Character* Astrology, namely that which explores human nature under the shadows of the stars in the sky.

2. *Mundane* Astrology, namely that which investigates the influence of the stars on people and countries.

3. *Medical* Astrology, namely that which investigates the influence of the stars on human health.

4. *Climatic* Astrology, namely that which investigates the weather at a specific time.

5. *Hourly* Astrology, namely that which investigates what will happen at the time a person investigates a certain matter.

6. *Predictive* Astrology, namely that which investigates the movements of stars.

Actually, 'astronomy', or the science of the stars and the rotation of heavenly bodies or the universe, is beneficial to 'mankind' when it is made use of to understand the calculation of the number of years and time for the benefit of modern science from the results of calculations of this nature. However, when it is advanced away from this into the supernatural, namely the worlds of consciousness, trust, or even superstition, which can be fluctuated to say that change in the nature of the stars in the universe could affect the fate of 'mankind', nations or countries in the world, then this is out of the bounds of science and has been moved to some other form of belief.

For instance, Smith who was born on the 1st of January and is encompassed by a certain star sign within the zodiac - what will be the best work for 'him', who will be 'his' match, how will 'his' luck be, and what will be 'his ' fate in the future? Afterwards experts say it is just augury (astrology)

and suspicion, and it is not possible to know the conditions and circumstances of what will happen because that is the realm of Allāh alone.

Indeed according to the experts who say that the sun and moon influence the lives of 'mankind' on this earth, because of the reason that the sun influences the four seasons and the other seasons of various nations, with the result that it influences multiple plants, crops, and the lives of animals and 'mankind'. However, this matter is not included within the meaning of the world of the supernatural, because it is included under the laws of the natural world.

The Laws (in respect) of Astrology and Stars

Zaid bin Khālid Al-Juhaniy ﷺ narrated:

صلى لنا رسول الله صلى الله عليه وسلم صلاة الصبح
بالحديبية ، على إثر سماء كانت من الليلة ، فلما انصرف ،
أقبل على الناس فقال : هل تدرون ماذا قال ربكم . قالوا :
الله ورسوله أعلم ، قال : أصبح من عبادي مؤمن وكافر ،
فأما من قال : مطرنا بفضل الله ورحمته ، فذلك مؤمن بي
وكافر بالكوكب ، وأما من قال : بنوء كذا وكذا ، فذلك
كافر بي ومؤمن بالكوكب.

Allāh's Messenger (ﷺ) led the Morning Prayer at Ḥudaibiyah. There were some marks of the rainfall during the night. At the conclusion of Prayer he turned towards people and observed: "Do you know what your Lord has said"? They replied: "Allāh and His Messenger know best". Upon this he (the Holy Prophet) remarked: "He (Allāh) said: 'Some of My bondsmen entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allāh, is My believer and a disbeliever of stars, and (he) who

said: We have had a rainfall due to the rising of such and such (star) disbelieved in Me and affirmed his faith in the stars".[108]

The scholars judge it to be an act of disbelief for a person to believe that the stars are the cause of rain and this kind of belief is from ignorance. However, when it is only said that it was according to a once held science or according to meteorology, then this matter is not disbelief. Clearly then, when such and such a star is seen, there would be such and such dangers to themselves or to the community.

On the day and at the time that the son of the Messenger of Allāh ﷺ died, namely Ibrāhīm, there was an eclipse of the sun. Some superstitious people said that the sun eclipsed because of the young child's death and the Prophet's sadness on that day. Once the Messenger of Allāh ﷺ heard this he said:

إن الشمس والقمر آيتان من آيات الله لا يخسفان لموت أحد
ولا حياته، فإذا رأيتم ذلك فادعوا الله وكبروا وتصدقوا وصلوا

Verily, the sun and the moon are two signs from amongst the various other signs of Allāh. They do not eclipse on the death of someone nor on the birth of someone. It is hoped that you make invocations to Allāh, praise His Name, and perform prayers".[109]

The Prophet Muḥammad ﷺ also said in regard to this matter:

من اقتبس علما من النجوم اقتبس شعبة من السحر

Anybody who learns a part of astrology has learnt a part of magic.[110]

---

108 Narrated by Bukhārī.

109 Narrated by Bukhārī.

110 Narrated by Abū Dāwūd.

It will now be clear that according to the above explanations, astrology is indeed forbidden by religion as indicated in the given proofs.

When it is judged from a spiritual aspect, a person who is searching for secrets concerning what would befall ‘him’ later, or what would happen to ‘him’ later, would this not make his heart uneasy? ‘His’ heart would increase in misgivings and could undermine ‘his’ inner strength in the struggle with the future. In any case, a person who looks to explore such secrets, is a person whose soul is weak or lacks confidence in ‘himself’.

During the time of the Khalīfah (Caliph) ʿAlī ﷻ, there was a person who made the prediction that later when the Islāmic army went forth for war, then definitely they would be defeated by the enemy. The person who made that statement was Musafir bin ʾAuf. ʾAlī ﷻ answered: “The Prophet Muḥammad ﷺ did not have a soothsayer nor astrologer and we likewise do not have such. If all of you believe in this issue, I fear lest you become polytheists before Allāh. So, I deny that which has come from you (Musafir bin ʾAuf). I do not believe you. We will continue to depart from here today”.

What then happened? The Battle of Nahrawan was easily won by the Islāmic army.

During the times of the Prophet ﷺ and the Khulafāʿ ar-Rāshidīn (the Rightly Guided Caliphs) ﷻ, the companions did not hold to astrology. However, after the Al ʾAbbāsīyūn (Abbasid Caliphate), the generals (commanders of the armies) and nobility of the dominion would occasionally ask for advice from the astrologers when it was time to go and start a war. This issue arose because there was considerable external influence regarding astrology.

For instance, during the Khilāfah (Caliphate) of Al Muʾtaṣim ﷻ, astrology was not used at all. At a time shortly before the siege of Amuriyah (223 H), he was advised by many astrologers that if a war eventuated, he would assuredly lose. However, he did not pay any attention to the advice of the astrologers and the Muslims won. Upon return to their country, a poet welcomed the Islāmic army and the Khalīfah by reading them a poem:

The sword is more true to its words
Than the books of augury and sorcery.
By its sharpness the limits can be determined,
Of what is true and what is false.

It happens that Satan possesses a very determining role in this regard. The Protestant faith forbids astrology within its beliefs as do many other religions. This is because (the vast majority of) religions believe that astrology is something that violates the boundaries of divinity.

Why then do people believe in and practice the calculation of good and bad days when it is not allowed?

This has already been answered, namely that such belief is false, and it is ruled to be an act of disbelief for those who believe in and practice it.

Why is it declared to be disbelief?

It is because it is the same as worshipping the sun or the seasons. The above aḥādīth clearly forbid it, that is forbid worshipping the sun and the moon. When it is said that there are no people today who worship the sun and the moon, such as the followers who believe in Shinto in Japan or the ancient Egyptians who worshipped the 'Sun god', then the answer is the same. Whether it is belief in Shinto or the ancient Greeks and Egyptians who worshipped the sun, it is the same as people now who have modernized its manner. The sun is the same as the seasons. Season (time) in Javanese is '*kala*', or '*kala mangsa*' (period of time). Within the belief system of the Javanese there is a god by the name of '*Bethara Kala*', meaning the 'god of the seasons', the 'god of the sun'!

When a person believes and fears the rotation of the seasons, the calculation of good and bad days, the birthdate not being in agreement with that of the bride, etc., then a marriage will fail. All movements and measures, and approaches, or all the activities of the Javanese people (for those who believe in such things) are intimately tied to the calculations of good and bad days. They are fearful of deserting it, fearful of contravening it, and it is better for them to fail in all their plans than to go against these customs. It exceeds their fear of Allāh and the punishment of hell. So much so that they forget the 'authority of Allāh', forget the 'divine decree of Allāh', and forget the 'omnipotence and will of Allāh'.

Is that not disbelief? Worshipping 'Bethara Kala', the 'god of seasons', or worshipping the 'sun god'?

CHAPTER 8

MAGIC AND ISLĀM

Before Islām

Since the world 'flowered' ('mankind' inhabited the earth), magic has been spread and become rampant within the society of 'mankind'. It turns out that within the narratives of the ancient Greeks, and moreover, the nations before them, that magic already existed and had a pronounced influence upon the daily lives of 'mankind'. The ancient Egyptians, the ancient Indians, and the ancient Chinese and aboriginal societies, were all familiar with magic and astrology.

The prophets and messengers before the Prophet Muḥammad ﷺ, such as the Prophet Mūsā ؑ, the Prophet ʿĪsā ؑ, the Prophet Ibrāhīm ؑ, etc., all encountered people and enemies who made use of magic. They acted as obstructions and were hostile towards the teachings of those prophets. At its zenith, was the epoch of the Prophet Mūsā ؑ, who had to face and compete with the proficiency of expert magicians. Miracles and magic were pitted and tested (against each other) amidst society and witnessed by the crowds. The staff of the Prophet Mūsā ؑ was a miracle from Allāh against the snakes of the magicians and it was the magicians that lost. The miracle from Allāh won.

Similar events took place within the struggle of the Prophet Muḥammad ﷺ. People who held hostilities towards him, made use of magic in order that the Prophet ﷺ would become insane and would suffer misfortune. However, the Prophet Muḥammad ﷺ received the help of Allāh. Eventually, all the actions of the magicians who had struck at the Prophet Muḥammad ﷺ proved entirely futile. Within Al Qurʾān and the ḥadīth much is revealed about magic. This matter acts as proof that before and during the times of the Prophet Muḥammad ﷺ, or since Islām began to flourish, magic was actually taking place within the community. Amongst the prohibitions against sorcery (magic), and this is signposted within Al Qurʾān against the sorcery that existed at the time of Hārūt and Mārūt[111], is the invocation in order that we are protected by Allāh against the whisperings of Satan and from the incursions of knowledge as

111 Sūrah Al Baqarah (2), ayah 102.

whispered by sorcerers (magicians), all of which points out that magic existed and was prevalent during the lifetime of the Prophet Muḥammad ﷺ.

So it is the case that even until now, magic is part of witchcraft, fortune-telling, etc., mostly carried out and practiced by people, both within western nations and eastern nations. It takes place in disadvantaged nations as well as those that are modern, all of which possess those who believe in magic and practice it.

In the Name of Islām

After Islām had flourished and ranged far away from Arab nations, until it reached nations that had previously known religions other than Islām, both well-established religions and also primitive belief systems, and then when Islām was received in those nations sometimes via various nations and having mixed with the indigenous customs and beliefs of the local residents, then of course the teachings brought by that Islām were not as pure as that which is original.

Likewise also, the magic that existed there before revelation of religion from the sky, had been practiced there. Even until now, the followers of Islām practice it and there are many who learn it, believe in it or hold to it with conviction, or at the least request help from a person who can perform magic.

There are people who before embracing Islām used to practice it (magic) and still possess the knowledge of the magicians. And after they embraced Islām, that knowledge was difficult to be relieved of, or it still influenced the philosophy of their lives. However, there are many people who became sources of magic, or became a place to ask from amongst these villages, meaning they became important people within the community, and it can also bring in provisions, and so there is difficulty in ridding themselves of this knowledge.

There are also those who are convinced that this knowledge is indeed as a result of permission from Allāh. Their proof being that the statements utilized within their recitations or invocations, that they require to practice this knowledge, are all ‘Islāmic’ statements and invocations. Their proof for that is that they use Arabic (are spoken in Arabic). Many a scholar, or scholars, or Islāmic teachers bestow approvals or decisions concerning knowledge of self-defense or knowledge of protection (by means of ‘Islāmic utterances’). This is undertaken by means of a variety of conditions, such as fasting, the recitation

of this or that ayah, the recitation of such and such an invocation, or prayer. This is their proof that this knowledge is by the will of Allāh. They believe that this knowledge is sourced from a true path. Thus, the religion of Islām allows and authorizes the development of this knowledge. So it is clear, the religion of Islām is used as a mask, as a tool, and as a stamp to permit magic. There are recitations from Al Qurʾān used in these forms of sorcery and magic. There is the ayah:



They are deaf, dumb, and blind, so they return not (to the Right Path).[112]

This is a statement from Al Qurʾān right? So its allowed right? These are their reasons!

However, we should not be surprised, because from within almost every religion, Protestantism, Hinduism, Buddhism, and so forth, there are many adherents who practice magic.

We should not be surprised when there is a person whose intentions are evil and false. Likewise, there are many people who use the good name of an official title for ill-intentioned purposes. Then as for us, we believe also that Satan will disrupt 'mankind' by way of using the name of religion or by way of it being 'in the name of Allāh', all ways however being on the wrong path. Satan will not hesitate to mislead 'mankind' by means of ways that colour and glamorize worship, which in truth are not worship but only means by which to fool the eye of 'mankind'. Also concerning this matter, are many people who do wrong and do so by making use of or referring to it in the name of Allāh. In this case Satan will help 'mankind' in terms of immunity, property that is unlawful, cure an illness, all by means of ways that appear to be requirements of an individual as part of 'his' religion but which in truth are not. Such as, making use of the statements of Allāh in the practice of magic, the āyāt of Al Qurʾān for amulets and talismans, or fasting for sorcery, magic, etc.

In regards to these issues we remember the words of Muʿadh bin Jabbal ﷺ, which are as follows:

112 Sūrah Al Baqarah (2), ayah 18.

"Do not stray from the Way of Allāh, because in truth Satan sometimes speaks in order to mislead people by using the 'words of Allāh', and moreover the hypocrites also sometimes speak the truth. And behind you later there will be various falsities and at that time wealth will be in abundance and Al Qurʾān will be spaciously abundant, so much so that everyone will use it as proof, whether that be Muslims or non-Muslims, hypocrites, men, women, big, small, slaves and free people. This will be to the point whereby many people will say: "Why is there no one who will follow me, even though I have read (including the proofs or arguments from) Al Qurʾān?"

Such were the words of Muʿadh bin Jabbal ﷺ concerning the misuse of the āyāt of Al Qurʾān for improper purposes. So we should not be surprised that there are people who make use of the name of Allāh or the āyāt of Al Qurʾān for the purposes of magic, as if magic has been permitted by Allāh.

Changed from its original purpose

There are many people who state that knowledge of 'protective impunity' and self-defence is possessed only in order to guard from the attacks of evil people. In order to maintain oneself when and at the time a person is hit. Thus, 'he' must possess knowledge of 'protective impunity' and also possess knowledge to repel magic and black magic, in order that one is saved from all the attacks of the enemy. That is what is said. Clearly then, it is in order to shield oneself from assaults of magic.

However, what happens?

There are many people who after feeling that they themselves possess such knowledge of 'protective impunity', are of a different temperament to normal. In particular, what changes firstly is their mental or personal attitude. Different in response to problems, different in answering external challenges, and different in response to the situations they are faced with. Before, in regard towards the many situations encountered their response was with humility. However, now they respond to whatever they are confronted with, challengingly, or moreover by physically handling those who are brave enough to disturb them and with the desire to teach their enemies a lesson. Thus now, when there are some people who mistakenly intrude upon them, 'he' will become mad and enraged. What good then is the knowledge they possess?

The original intentions have changed. It deviated from the initial intention of possessing ‘protective impunity’. Of course, ‘he’ has become more courageous and determined in the face of matters or difficulties that ‘he’ is faced with. ‘His’ heart is always calm, not fearful of anyone, because ‘he’ already feels ‘himself’ to be a person who is complete or accomplished.

On one occasion, at a location ‘he’ knows that ‘he’ will be confronted midway by the enemy, and so at a moment’s notice he says: “I submit myself to Allāh with all my trust”. However, besides those words there is hidden within the reaches of ‘his’ heart the feeling that ‘he’ is saying these words because ‘he’ feels completed and immune to it all. Most importantly within ‘his’ heart is to keep moving forward, purposely advancing, despite clashes, in essence to achieve what needs to be achieved later. ‘He’ is prepared to confront and quash enemies because ‘he’ is in a state of preparedness for combat in order to test and prove ‘his’ powers, in order that they know who ‘he’ is. Assuredly ‘his’ prestige will rise. And with that, the value of the words “…submit myself to Allāh…” and “…in order to shield oneself…” are already different in truth, to the requisites of religion, and deviate from the original purpose.

The value of the words “…submit myself to Allāh…” and “…in order to shield oneself…” are adulterated and insincere towards Allāh. Although ‘he’ said that, it is because ‘he’ relies upon ‘his powers’. Surrendering ‘himself’ towards Allāh is dependent upon ‘his invulnerability’. Consider, if he felt himself to be ‘empty’, without possession of the knowledge of ‘protective impunity’ and without magic, would ‘he’ be brave enough to say such things?

It is this attitude that is the cause of ‘his’ feeling ‘arrogant’ within ‘his’ heart towards all the exterior situations and challenges. Moreover, ‘he’ behaves with ‘aggression’ within ‘himself’. ‘His’ mouth says that ‘he’ surrenders ‘himself’ and that ‘he’ is trustful in Allāh. Yet ‘his’ heart is ‘aggressive’, and possibly aggressive in ‘his’ actions. Consequently, and even more advanced (within ‘his’ actions), is that even though it may be a small matter, ‘he’ will go berserk and will seek revenge only for the reason of maintaining ‘his’ prestige, etc. There will also be many people who will seek out ‘his’ help when they have a problem with some other person. Comrades and friends who know of ‘his’ ‘protective impunity’, will approach ‘him’ and ask for ‘his’ help in order to face their enemies.

Here is the interpretation and explanation of Sūrah Al ʿAlaq, āyāt 6-7, regarding the person who feels capable and full of 'himself', 'he' will quickly undertake that which is seditious:



Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).
Because he considers himself self-sufficient.[113]

Essence of Magic

There are many people who are deceived regarding magic because magic is 'evident' and 'already been proven'. Moreover, there are those who say that magic is true because its knowledge has been 'proven'. Indeed, it is real. When it is not real, how can it be said that *there is magic* and that there is talk about magic? When it is not real, people would not be lured by it, would not be deceived by it, and would not be interested in it? So what is the point in talking about magic? And, what is the purpose in its practice being prohibited?

Therefore, in this section we more thoroughly describe the nature of magic.

Intrinsically the meaning of 'magic' (*siḥr* - سحر) colloquially, that is the normal use in speech, possesses many meanings, such as:

1. Siḥr – 'Magic' – means trickery and beguilement or imagery that essentially does not exist, such as that undertaken by illusionists.

2. Siḥr – 'Magic' – means something produced by a practitioner with the help or assistance of the shayāṭīn by way of satisfying the purpose of Satan, or by way of worshipping, humbling oneself before, or delivering offerings that are conducive to the requirements of Satan.

3. Siḥr – 'Magic' – means every unseen and hidden 'something' obtained from its place of acquirement.

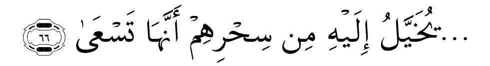
113 Sūrah Al ʿAlaq (96), āyāt 6-7.

Satan deceives the vision of the eyes of 'mankind', as if magic exists in a concrete manner. However, it is actually just a trick of the eye, an illusion. Or indeed, it is true that there is a force called magic, but this matter is nothing other than the aid of power and strength from Satan to those whom are held close to him, namely those of 'mankind' who desire to possess such knowledge.

Within various āyāt of Al Qurʾān it states that disbelieving people accused the Messenger of Allāh ﷺ of being a liar. The allegations of the disbelievers against the Messenger ﷺ, that he was a liar, are stated within Al Qurʾān in cynically mocking words towards the Messenger ﷺ, such as "*sāḥir*", namely a magician or sorcerer. Meaning, the disbelievers who mocked the Prophet Muḥammad ﷺ, by saying that he was a "*sāḥir*", albeit the meaning of "*sāḥir*" was magician or sorcerer, was at that time a despicable title since those termed such were prevaricators, creators of falsehood, and liars. In other words, it was an extremely ugly title.

So the conclusion is, that even within the circle of the disbelievers themselves, siḥr (magic) was said to be or regarded as acts that were disreputable, and were used in acts of mockery addressed to the Prophet Muḥammad ﷺ.

Returning to the essence of magic, which states that magic is beguilement or events that are not real, or even when they are real, they are with the help of Satan, Al Qurʾān states thus:



…by their magic, appeared to him as though they moved fast.[114]

So in essence, magic is *acts that are outside of regular customs, undertaken in a variety of ways outside of the teachings of Islām, and with the help of supernatural creatures, namely the jinn and Satan*.

As an example:

114 Sūrah Ṭā Ḥā (20), ayah 66.

1. Making ropes appear to be like snakes, but which in essence are not snakes, and is only according to the opinion of the people who have witnessed what appears to be real snakes.

2. The insertion of objects into the human body by means of various ways, incantations, or other knowledge, so that by means of this magic, knives, machetes, stones, etc., enter into the human stomach without feeling and those objects make the person whom they have entered sick. These are the actions of soothsayers, magicians and sorcerers.

3. And a variety of completely unseen events, which have received the help of Satan and the jinn since the occurrence of those events does not make sense.

Clearly then magic is something astonishing that is intentionally undertaken or carried out and indeed this is outside of Islām. Very clearly, this matter is out of Islām, because according to the religion of Islām there is no evidence whatsoever for (the carrying out of) this, no information that permits this, and no permission from Allāh for such. Thus when a person makes use of Arabic statements during the practice of Islām, for which there is no source of validation within Islām, during fasting for instance, then such in truth are false statements. This means that they (such practitioners) use Islām as a tool only, as a guise to fool the Islāmic community.

Moreover, in general people who also practice or maintain magic are people who are evil, and prevail in the world of crime, the world of envy and revenge, in the shamanic world, the world of thieves, of power seizure, of arrogance, and of hostility, etc. Thus, it is inappropriate for a Muslim to plunge into a world with such knowledge.

Laws regarding Magic

During the time of the Prophet Muḥammad ﷺ, a group of companions judged that magicians must be sentenced to death so that knowledge of magic would vanish from the face of the earth, and would not pollute the community. Also, so that there would be no one who would follow or learn such evil knowledge. Thus it is clear to us that magic and knowledge of magic is an occult practice that was indeed already present during the time of the Messenger ﷺ and was acknowledged as existing within Al Qurʾān, as for instance within ayah 102 of Sūrah Al Baqarah (2).

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا
كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ
ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ
هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم
بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا
لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟
بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the

buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.[115]

Even though religion recognizes the existence of magic, it forbids its use or practice and also, learning it.

Clearly, the Messenger of Allāh ﷺ forbade its learning, its practice, or asking for help from a magician in order to use it for the benefit of whomsoever. This was without exception. In another statement it is said that whoever practices magic is not to be acknowledged as a part of the community of Muḥammad ﷺ.

وعن عمران بن حصين ﷺ عن النبي ﷺ: ليس منا من تطير له
تطير له أو تكهن أو تكهن له أو سحر له أو سحر له

From ʿUmār ibn Ḥuṣain ﷺ from the Prophet ﷺ who said: "He is not from our group a person who augers, or a person who fortune tells, or a person who requests his fortune be told, or who practices magic, or who requests magic."[116]

A person who augers (taṭayyur - تطير) is one who believes that there are unseen events connected to the sounds of birds, the sound of an owl at night, or the chatter of the Bar-winged Wren-warbler, the croak of the raven that supposedly causes death, etc. So a person who seeks the help of an augerer, or a sorcerer, in order to seek help by means of magic or the use of a magician, this matter is impermissible within religion.

الشرك بالله والسحر : اجتنبوا الموبقات

"Stay away from those things that (actions) are harmful, namely: shirk towards Allāh and magic."[117]

---

115 Sūrah Al Baqarah (2), ayah 102.

116 Narrated by Bazzār and Tabarani.

117 Narrated by Bukhārī.

This ḥadī<u>th</u> clearly points out the prohibition of magic. And within a ḥadī<u>th</u> narrated by Ibnu Ḥibbān in his Ṣaḥīḥ he states that the Prophet Muḥammad ﷺ said:

أبي موسى الأشعري رضي الله عنه قال قال رسول الله لا

يدخل الجنة مدمن خمر ولا مؤمن بسحر ولا قاطع رحم

Abi Mūsā al ʾA<u>sh</u>ʿarī ﷺ said: "The Messenger of Allāh ﷺ said: "He who drinks alcohol regularly, believes that the power of siḥr to harm an individual is independent of Allah's intervention, or severs relations with one's kin will not enter Paradise."[118]

There are also people who are of the opinion that and ask what is wrong with studying magic – it is after all knowledge right? Did not Allāh order 'mankind' to learn and study all knowledge? True. Allāh orders 'mankind' to study knowledge, but does not Allāh also forbid 'mankind' from committing matters or acts of <u>sh</u>irk? Thus the study of magic is also forbidden by Allāh. Regarding this matter, Ibnu <u>Kh</u>aldun, a philosopher and scholar as well as a well-known commentator on Islāmic history, has said about magic within the introduction of a book:

... ورياضة السحر كلها إنما تكون بالتوجه إلى الافلاك

والكواكب والعوالم العلوية والشياطين بأنواع التعظيم والعبادة

والخضوع والتذلل فهي لذلك وجهة إلى غير الله وسجود له.

والوجهة إلى غير الله كفر

…and the practice of all magic is nothing other than a way of making oneself conducive to the orbiting of the moon and stars, and towards the stars and the worlds up high and towards the <u>sh</u>ayāṭīn with various ways of veneration, worship (to Satan), degrading and subjugating oneself (to Satan). Thus matters such as this, are the rendering of oneself to others besides Allāh, and prostration towards

118 Ḥadīth narrated by Ibnu Ḥibbān in his Ṣaḥīḥ.

other than Allāh, whilst rendering oneself to others besides Allāh is by law disbelief.

Indeed when we pay attention to all the practices and ways of magic that are usually undertaken by Indonesians (and also by Indians, Malaysians, etc) it turns out that many possess ways that are not permitted by Allāh. These ways contain matters that are inappropriate or contrary to the teachings of Islām, and are in fact disbelief.

In accordance with the decree of Allāh within Sūrah Al Baqarah, ayah 102 as follows:

وَٱتَّبَعُواْ مَا تَتْلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا
كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ
ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ
هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم
بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُواْ لَمَنِ ٱشْتَرَىٰهُ مَا
لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْاْ
بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُواْ يَعْلَمُونَ ﴿١٠٢﴾

They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.[119]

From the explanations and āyāt above, magic and its practice are forbidden within religion, and are by law shirk and disbelief towards Allāh.

The event at Mount Al Qubais

In the village of Prambanan Lor, Kudus (Central Java), is a scholar who whilst undertaking Ḥajj to Makkah in 1951 experienced something astounding that ultimately benefitted his conviction or saved his faith. The name of that scholar is Ḥajj Faleh (We give his name here having obtained his permission to do so).

He was a man who was involved in the struggle to defend Indonesia at the time of the clashes in 1947 and 1948. It was stated that he was a person immune to and impermeable to bullets and that he was proficient in both 'inner and outer knowledge' (invisible, hidden and tangible, visible). So, after he received the opportunity to perform ḥajj, he also saw it as an opportunity to increase his knowledge of immunity and magic. He also received information from an 'intimate', that at the peak of Mount Al Qubais was a scholar and specialist in knowledge of immunity, very famous within certain circles in that nation (Saudi Arabia). He had been there for many years. His name was Shaikh Abdul Qadir, who was originally from the island of Java, namely from Banten, West Java.

119 Sūrah Al Baqarah (2), ayah 102.

Arriving at the place of the Shaikh, he openly explained the feelings in his heart and what the purpose of his arrival there was, namely to request more knowledge of magic and invulnerability. However, a matter that was entirely unforeseen by him was that the Shaikh would give advice contrary to the purpose of his arrival at the summit of the mountain. The Shaikh said:

> *"Why do you seek knowledge of magic and invulnerability, whilst I have rid myself and eliminated all such knowledge? I am very regretful for at one time possessing such knowledge and I am fully conscious of my mistakes. Thus now I repent towards Allāh, whether it is accepted or not, by Allāh the Omniscient. I am now in a state of anxiety as to whether it is accepted by Allāh or not and it is really disturbing me. However, if you really need it, I will give it if I can. And I will give you this advice. Don't you ever maintain or possess such knowledge because you need to know that a person who possesses such knowledge is in receipt of help from Satan. Satan will help a person who desires such knowledge, but of course once Satan extends his services, he will ask recompense for such. As for the recompense, Satan needs neither food nor drink, but Satan requests an expensive payment from a believer, namely the payment of faith from the person who he has helped. Clearly Satan will help, but the one asking for such help must sacrifice his faith – his faith must be lost."*

Thus were the words of the Shaikh who had been living for decades in Makkah. Also, that Shaikh had been paralysed, unable to walk. He further said to the seeker of such knowledge:

> *"I am a person who is paralysed, unable to walk, and in my opinion, it is possible that this is a punishment from Allāh towards me. If you want proof of this, pick up that piece of goat's dropping."*

He picked up the piece of goat's dropping, and acting on further instructions from the Shaikh, the goat's dropping was packaged in cloth and placed around the neck of the goat (from whom the droppings had been obtained). Then the Shaikh, who possessed a pistol, shot the goat. Indeed, the goats skin was not penetrated at all. This was witnessed with the eyes of the head of our scholars.

The Shaikh gave him even more advice:

"Tomorrow, when people are approaching their end, in the throes of dying, Satan comes to those who he has helped to possess knowledge of magic and says: 'Were you not a person before who possessed invulnerability?' Assuredly the person will answer: 'Yes correct!' 'That was my help to you. It was me who helped you in your invulnerability. Is that right?' Assuredly he answered: 'Correct!' On the basis of this dialogue, the person has committed shirk towards Allāh. So a person who learns or practices magic, commits shirk towards Allāh."

Such were the words of the Shaikh.

Eventually, Ḥajj Faleh from Prambanan Lor, Kudus, returned to his lodgings in the city of Makkah with a single determination, that in the future all the knowledge he possessed would be dissolved and rid of, all the knowledge he possessed within his house would be removed, because indeed, in truth, the words of Shaikh Abdul Qadir earlier were unquestionably in unity with what he knew from Al Qurʾān and the Sunnah of the Messenger of Allāh ﷺ. Satan does not hesitate to help a person who desires invulnerability, but that his faith is altered and sacrificed for it. Those conditions only apply to 'mankind' alone, and it is important that 'mankind' has already been deceived by Satan (for them to apply). So sometimes, the requirements are very strange, namely the readings are Islāmic and even in Arabic. This is however only to fool those who are Muslim.

Concerning Immunity and Miracles

Many people think that immunity is the same as miracles. People also say that such immunity is a form of a 'supernatural energy' or phenomenon possessed by a layman, however for the Prophet, the phenomenon or immunity is called a miracle(s). However, this assumption is false. Sometimes a Prophet is indeed viewed, according to people, as an invulnerable and powerful person, but this is not obtained by means of inner knowledge - an inner knowledge obtained by means of undergoing all of its requirements. Such as, fasting for 7 days or 40 days in a row; not eating side dishes of fish or side dishes that come from other sources; or leaving aside dishes that use salt; or as is said in Java, *pasa ngebleng* (a fast wherein all kinds of food are prohibited), *pati geni*

[(deeds done by avoiding seeing the light / lamp at night) during a night on the day after the fast ends. Suggested in a closed room and in the dark (no lighting). In carrying out pati geni it is not permitted to eat or drink and urinating and defecating are also prohibited. Pati geni begins just before maghrib.], *talak brata* (living an ascetic life); and all of these by means of magical speeches, talismans and amulets, etc. Is that not right? Not at all – none of that. However, it is a gift from Allāh with no prior learning or study of knowledge or intelligence beforehand.

The Meaning and Benefit of Miracles

Muʿjizat (miracles) is from the word *ʿajaza* meaning weak. Thus muʿjizat means weakness. That is, that weakens the stand of the disbelievers. Clearly, muʿjizat means some extraordinary event or some idiosyncrasy possessed by a Prophet, in order to weaken the argument or stance of the person who denies a Prophet and in order to strengthen the stance and inner spiritual firmness of the community who believe in them (Prophets). By this means, the disbelievers are unable to reject the truth borne by a Prophet. Furthermore, it is said that muʿjizat is a “miracle” or an event that changes customary habits, which are problematic to think about, even though it is evident the incident occurred. As an example, a Prophet who is able to cure the blind, raise the dead to life, a camel that appeared from a stone, etc.

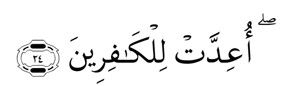
As for the Prophet Muḥammad ﷺ, Al Qurʾān was a muʿjizat conferred to him by Allāh, which until now cannot be imitated by anyone, whether in content, language, all of which is neither poetry nor prose. From before until now there have often been people who have tried to falsify and imitate it, but all in vain. Whereas at the time Al Qurʾān was revealed, Arabic literature was at its peak, yet it was unable to be imitated or equaled. And until now, there has been nothing that can imitate or equal it. This matter is explained within Al Qurʾān itself, within Sūrah Al Baqarah, āyāt 23-24:

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ

بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ

إِن كُنتُمۡ صَٰدِقِينَ ٢٣ فَإِن لَّمۡ تَفۡعَلُواْ وَلَن

تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ



And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qurʾān) to Our slave (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.[120]

Furthermore in Sūrah Al Isrāʾ (17), ayah 88 it also advises:

قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ

بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ

بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا ٨٨

Say: "If the mankind and the jinns were together to produce the like of this Qurʾān, they could not produce the like thereof, even if they helped one another."[121]

Thus until now there has been no one who is able to create or falsify the āyāt of Al Qurʾān.

As for the other Prophets, they also possessed muʿjizat with which they were able to weaken the argumentation of the disbelievers. Such as the Prophet Ibrāhīm ﵇ who was not burnt in the fire. Or the Prophet Mūsā ﵇ who was able to defeat the magic of the magicians who formed a snake and with only his staff, the Propeht Mūsā ﵇, by the leave of Allāh, created an even

120 Sūrah Al Baqarah (2), āyāt 23-24.

121 Sūrah Al Isrāʾ (17), ayah 88.

bigger snake. And so on. All of these are muʿjizat for the Prophets of Allāh. It seems indeed that the Prophets were magicians, were invulnerable and possessed astonishing wonders. Is this the same as the invulnerability possessed by 'mankind' besides Prophets or as possessed by people in these times?

Not able to be studied and achieved by everyone

As for those Prophets and Messengers who possessed such muʿjizat, it does not mean that they continued to use their muʿjizat arbitrarily, and were able to use them according to the needs and desires of the Prophets. No, such is definitely not the case. This is unlike the magic, or what is known as invulnerability, immunity, or spirituality that is possessed by people now or in the past. Spirituality or immunity is able to be used at random and whenever. It is able to be used at times when it is required, and can be directed to strike at anyone. It is on standby. However, such is not the case with muʿjizat. A muʿjizat (pl. Muʿjizāt) is a gift from Allāh and is unable to be used whenever and wherever, *except by the permission and intention of Allāh*. This means, that when the Prophets of Allāh mentioned earlier were one day insulted by the disbelievers or beaten by their enemies, and those Prophets of Allāh had intended to use muʿjizat to save themselves, they were unable to do so. This matter is for Allāh alone. Whether muʿjizat are to be used or not, or it is the time to use them or not, the Prophets do not know. The one who knows and later makes the decision is Allāh alone. Thus, should it have been the case that a Prophet was wounded or beaten unconscious by the disbelievers, when Allāh does not will the use of a muʿjizat, then this matter could not possibly eventuate as a muʿjizat of a Prophet.

Different isn't it, between immunity (supernatural powers) and muʿjizat?

A muʿjizat cannot be used anytime, yet immunity or invulnerability is able to used at anytime. Muʿjizāt need permission from Allāh, yet immunity can be used anytime. This material enables the opening up of deviations from the way (of Allāh), because much (of it) is used for evil purposes. 'Mankind' is 'mankind' and not angels. Whereas the initial intentions may have been for good, whilst studying such knowledge or desiring the possession of such knowledge for good purposes, yet when such knowledge is complicated with evil passions, the original purpose is lost.

Returning to the question of muʿjizat, this matter cannot be learnt by every person. Muʿjizat is a gift from Allāh that is only bestowed upon His Prophets. Those of 'mankind' besides the Prophets and Messengers are unable

to study muʿjizat because muʿjizat is not a certain kind of knowledge that can be learnt.

Muʿjizat cannot be used to create (bring into being) an arbitrary act, let alone for purposes of trickery or self-pride. Suppose the Prophet Mūsā ﵇, after having competed with the magicians and having defeated them, later on shortly after that match, tried to continue with another muʿjizat, then he would not have been able to do this. Thus, all of this is with the permission of Allāh, both by its use and at the time the muʿjizat is used. As proof of that, many of the Prophets were recipients of calamities (within their lives) and yet they were unable to ward them off because these issues possibly became trials for them. The Prophet Ilyās ﵇ had his head split open and he died; the Prophet Muḥammad ﷺ was bombarded with stones until his teeth were broken. The Prophet Yūsuf ﵇ was sentenced to 7 years imprisonment without trial. The Prophet Nūh ﵇ received a less than good fate and moreover, many of the Prophets died at the hands of the disbelievers.

Supernatural Power or Immunity

There are many people who are not affected by a jab or stab wounds, because of magic, immunity, and so forth, and this matter according to the words of many people, is able to be learnt and achieved by the commission of actions that necessarily fulfill the essential requirements that bind them. According to the Javanese, they must be carried out whilst controlling ones desires, by fasting continuously for 7 or 40 days, recitation of incantations, by possession of an amulet or various talisman against disaster and vulnerability. When all of this is able to be upheld then finally a person will be able to be invulnerable.

It is no longer something strange since this matter is often carried out by various religions, such as within the religions of Buddhism, Hinduism, and moreover, many people from amongst the Muslims also practice it.

The Prophets and their companions did not possess knowledge of immunity

The Prophets and their companions did not possess any knowledge of invulnerability or supernatural powers known as *kanuragan* (the knowledge that serves to defend oneself including the ability to survive [be immune to] attacks and the ability to strike with tremendous power). It so happens that ʿUmar bin Al Khaṭṭāb, ʿUthmān bin ʿAffān, and ʿAlī bin Abī Ṭālib ﷽, all died

at the hands of those who killed them. The Prophet ﷺ himself was wounded by an arrow from a disbeliever at the Battle of Tabūk.

Supposing the Prophet ﷺ possessed knowledge of invulnerability, then surely before he died he would have left information (knowledge concerning this) or handed over to his companions ؓ such knowledge in order that we the community of Islām would now be able to struggle in defense of this religion with stilled hearts as a result of possessing knowledge of invulnerability. Do we not frequently receive threats from various parties and are not some in receipt of acts of violence? When indeed we are permitted to practice knowledge of invulnerability and kanuragan, then surely this matter would have already been directed so by the Messenger of Allāh ﷺ towards the Islāmic community, in order to provide defense for the religion of Allāh? However, it happens that there is no ḥadīth whatsoever that speaks in relation to this matter, excepting those aḥādīth that forbid knowledge of invulnerability, talismans, and amulets that conflict with religion.

By means of the above analyses, there is no connection at all between muʿjizat and immunity. A person who states that immunity is some form of muʿjizat from Allāh for people other than Prophets is talking falsely.

The issue of muʿjizāt rests solely with Allāh as proof, or as is stated as *decrees* from Allāh to His Prophets in order that His servants fulfill their purpose as Prophets. And, when later those muʿjizāt were disclosed by Allāh to those people who opposed the teachings of the Prophets, the Prophets were unable to control those muʿjizāt bestowed to them.

Walīy, Karāmāt, and Immunity

Who are the Walīy of Allāh?

Mahmud Yunus in his tafsir states that those known as the walīy of Allāh are people with faith as well as fearful of Allāh alone, meaning that they follow His commands and desist from His prohibitions. They are not afraid and are not sorrowful, and receive news of happiness both in this world and in the Hereafter. If they are stricken by disaster they accept it with patient hearts and steadfast faith for its extent, and it remains only temporarily as grief within their hearts.

To be concise, the walīy of Allāh are in receipt of happiness (heart is fulfilled) in this world before the Hereafter because happiness in truth is not a pleasurable body or riches, but rather a fulfilled heart. Several groups of poor

people are happier than rich people. For that reason let us imitate the hearts of the walīy of Allāh, that is, that we will be patient when stricken with disaster and thankful to Allāh when we receive His blessings.

There are some people who say that a walīy of Allāh is a person who is holy, able to perform miraculous and incredible deeds, such as walking on water, guessing what is in the heart of another person, etc. Deeds such as those are not according to the terminology within Al Qurʾān, but rather according to the expressions of a follower of Sufism. Moreover, there are people who are said to be walīy of Allāh but those persons are unintelligent and odd in their behavior. Such is, amongst others, an explanation by Mahmud Yunus within his tafsir of Sūrah Yūnus (10), ayah 62.[122]

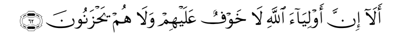
There is a person (a teacher - ṣūfī - of taṣawwuf – mysticism) who has stated that a walīy is a person who always receives the mercy of Allāh, is protected rather than sinning. The difference between the Prophets and the walīy of Allāh is: when a Prophet is free of sin, and a walīy of Allāh, then when he commits a sin even if it is the smallest of sins, then he immediately asks for forgiveness from Allāh. He is not neglectful of performing his duties towards Allāh and the world. He worships, not because he hopes for blessings, but solely out of love for Allāh.

Amir Oemar in his book, '*Theosofi Dalam Islam*' (Philosophy of Mysticism within Islam), page 20, states that, "*the walīy of Allāh are those who receive leadership and guidance or protection from Allāh, in the form of inspiration via the ear, in the form of soft voices from within the body, in the forms of visions, or in the form of dreams during sleep, with the result that they do not feel scared or sad. And despite the size of the difficulties they suffer, belief is imprinted upon their hearts, and within hardship there is always a benefit that follows.*"

Such are the explanations from people with different points of view concerning walīy, and whatever their differences, the gist is one, namely that the walīy of Allāh (pl. Auliyāʾ) are people who are always obedient towards

---

122



No doubt! Verily, the Auliyāʾ of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve , -

Allāh in whatever circumstances and within their obedience they do not slip into sin. Yet when ‘he’ does perfom sin, ‘he’ immediately asks for the forgiveness of Allāh.

Within the sayings of the Prophet Muḥammad ﷺ there is, that when a person professes to be a walīy of Allāh, then in truth such a person has been deceived by Satan. This is because within the sayings of the Prophet ﷺ it is stated that, “*No one recognizes the walīy, except the walīy*”.

لا يعرف الولي الا الولي

Thus many people understand that a walīy is a person who has covered ‘himself’ to Allāh, meaning that there is nothing to pay attention to except Allāh alone, and ‘his’ life is freed from secular issues, and ‘he’ is always near to and approaches Allāh, loves and fears Allāh. ‘Covered’ means covers ‘his’ heart in order to know Allāh. And a walīy has revealed ‘himself’ to Allāh, and has opened ‘his’ heart to know Allāh and the unseen.

In actual fact, the above explanations are excessive because at the time of the companions ؓ there were also many obedient people, but there was no one who stated that the companions, who were considered to be walīy of Allāh, should therefore desist from worldly affairs. They even (the companions) took part in the struggles on the battlefields, worked hard, traded, continued to organize and regulate the nation, all of which are connected to the world, and organize and lead the world toward the Hereafter. There were companions who were also rich, but they were not infatuated with their wealth and who did not so much love their wealth that they forgot to struggle and perform jihad. A Muslim in order to perform the worship of Ḥajj must have some form of wealth. In order to be able to pay Zakāt, a Muslim must have a source of wealth, but that wealth must not become a preclusion for the worship of Allāh. A rich person who is thankful and applies his wealth in the way of Islām is better than a poor person who is patient.

Karāmāt of Walīy

Narratives concerning walīy of Allāh cannot be detached from their karāmāt. The walīy of Allāh possess karāmāt that are remarkable and strange, such as being able to disappear when praying, such as going to the Masjidul Ḥarām in Makkah (even though ‘he’ is in Indonesia at the time). When ‘he’ says something it occurs spontaneously, for example ‘he’ talks to a dog, saying

for it to become gold, and it becomes gold; a lump of earth becomes a diamond, ‘mankind’ becomes a dog or a sheep, etc, etc.

So, there is a connection between karāmāt and muʿjizāt, and the walīy is not dissimilar to the Prophets, only the receipt of revelation being the difference. The matter of the possession of powers is no different. Only that, when the reference is a Prophet then it is called a muʿjizat, and when it refers to a walīy of Allāh it is known as karāmāt. Thus, when the muʿjizat is a matter or strange event for Prophets in order to weaken the argument or stance of the disbelievers, then when it is karāmāt it is a matter or strange event that takes place for the walīy of Allāh in order to weaken the argument or stance of the disbelievers.

Is this true?

So, in this regard there are pertinent matters connected to various issues, as follows:

1. Muʿjizāt

2. ʾIrhāṣāt

3. Karāmāt

4. Maʿūnat

5. ʾIstijrāj

Muʿjizāt are specific to Prophets. *ʾIrhāṣāt* **(**means wonders that are displayed by a prophet before he is informed of his prophethood. Such states as ʿĪsāʾʾs (ﷺ) talking when he was in a cradle and Muḥammad’s (ﷺ) being greeted by trees and stones are called ʾIrhāṣāt (sing. *irhāṣ*). They are not called *muʿjizāt* because their prophethood is not yet announced) are specific to Prophets or people who will become Prophets. Karāmāt are specific to walīy Allāh. Maʿūnat are specific to ordinary people. ʾIstijrāj are specific to disbelievers. Now, muʿjizāt and karāmāt are intended to help Prophets and walīy Allāh (help from Allāh), in order that His servants receive salvation from the interference and temptations (deceitful, false intentions) of the disbelievers. Thus, all of these measures are for the purpose of debilitating the arguments and stand of the disbelievers.

Muʿjizāt and karāmāt are the same in regards to the question of them both being gifts from Allāh that are unable to be used arbitrarily by their possessor. As an example, there was a Prophet or walīy of Allāh who was walking at the front of a bustling crowd. One of the crowd insulted the Prophet or walīy of Allāh, yet the Prophet or walīy of Allāh was unaware that he had been insulted. Regarding this matter, it is only Allāh who knows that the incidence of an insult would occur to His servant earlier. After the Prophet or walīy of Allāh has passed by that place, rain and wind arrives in the form of a waterspout that destroys all around the place and home of the person who earlier had insulted the Prophet or walīy of Allāh. This is in reply from Allāh to the person who had insulted His servant. The Prophet or walīy Allāh were ignorant of the events that had taken place. Such is the true course of events surrounding muʿjizāt and the karāmāt of the walīy Allāh. However, when the Prophet or walīy of Allāh earlier had known of the insult from the person in the crowd and both of those servants of Allāh had wanted to utilize their intelligence (use muʿjizāt or karāmāt against the person earlier, that is to use such arbitrarily), then assuredly they would not have been able to do so because muʿjizāt and karāmāt can only be arranged by Allāh alone.

Thus, it is not the same with the interim assessment of people concerning the karāmāt of the walīy, which according to their belief states that Prophets and walīy (pl. auliyāʾ) are people with 'divine' powers, are invulnerable and are able to use their powers at any time and in any situation.

Karāmāt means glory, namely the glory of Allāh in safeguarding those of His servants who are always obedient, in order that the glory of His servants earlier occurs.

Maʿūnat and ʾIrhāṣāt

Maʿūnat means help, that is the help of Allāh towards His servants. The ordinary person (Muslim) who is always obedient to Allāh, at some time will be the recipient of disruption or trials from a person or people who hate the religion of Allāh. There are also those people who are evil, spiteful and intend evil to those obedient people mentioned earlier. So, Allāh helps His servants in order that they are safe from the disruptions and oppression of those who are evil. This is the meaning of maʿūnat.

It is no different to the karāmāt of the walīy. A person who receives maʿūnat is unaware that 'he' will receive help from Allāh. So 'he' does not possess the feeling of strangeness when it occurs. All of a sudden 'he' is saved from danger, by means of the help of Allāh.

A person who receives maʿūnat does not feel it beforehand, that 'he' is in receipt of something strange or remarkable, because indeed 'he' does not feel its occurrence.

Yet another, namely the fourth, is *ʾIrhāṣāt*, and this is also the same as the preceding one, that is a person who experiences it is unaware that it has occurred to him. ʾIrhāṣāt is a certain event experienced by a person who will become a Prophet or a prospective Prophet. Before he receives revelation or appointment from Allāh, he is already under the protection of Allāh from sin.

The four of them, namely muʿjizāt, karāmāt, maʿūnat, and ʾIrhāṣāt, for those who experience them do not feel that they are looking at or studying its knowledge. Moreover, they do not know anything at all because this matter is the exclusive affair of Allāh and such knowledge is unable to be received or transferred to another person.

What about invulnerability?

People tend to associate the above 'occurrences' with invulnerability. However, according to the present situation, a person who is said to possess invulnerability is the person who has succeeded in this matter with great difficulty, by undergoing a variety of conditions that had to be taken beforehand. Conditions from the shamans may be many, and include being those obtained from people who have given advice or from learned ascetics or the use of various incantations, talismans, and amulets for immunity. Likewise also, various scriptural or graphic charms (worn by the user) and documentation from old people. Such a person, that is a person who has successfully grasped the reality of being a person with power, is known as a person who is invulnerable, possessing 'supernatural energy'.

What about the four matters above ?

This issue is outside of the matters above, that is, away from muʿjizāt, away from karāmāt, away from maʿūnat, and away from ʾIrhāṣāt. Moreover, according to or from a religious aspect (as described above) it is included within magic and is by law polytheism. There is no elucidation or clarification from Al Qurʾān or the Sunnah of the Messenger ﷺ that permits this and in fact it is forbidden. It is forbidden to possess it, forbidden to study it, and it is forbidden to ask for help from a person who is an expert in it. In other words, it is forbidden to have or put any faith in such knowledge.

This is included within what is freewill knowledge. They say. It is true that it is included within that which is supererogatory but it is still amongst that which is forbidden. Is it not also amongst those matters that are supererogatory but also banned?

They say that this matter is also included amongst those matters that are encompassed by the *khawāriqul ʿadāt* (that which transcends the conceivable or the rational in regards to customs/habits) of those besides Muslims, which indeed can take place. However, why does the *khawāriqul ʿadāt* occur repeatedly and moreover often transcends time, even though that *khawāriqul ʿadāt* occurs once only and is not repetitive? By this means the invulnerability that they experience is neither karāmāt nor maʿūnat, but rather is part of the magicians group.

ʾIstijrāj is also Magic

The meaning of *ʾIstijrāj* is a certain something bestowed by Allāh with the intention of misleading the person who receives it. Given the provision of such a bestowal, it would be disastrous for the one to whom it was given. Thus, ʾistijrāj means something strange or eventfully phenomenal for disbelievers. Of course, the reason this matter can occur is because of the various ways from amongst the ways that carry out magic. Indeed supernatural powers or invulnerability are also possessed by many people who do not believe in Allāh, or for those who believe in Hinduism, Buddhism, animism, and for those who are still very primitive. All of such as those are out of this discussion – out of the bounds of the laws of Islām.

ʾIstijrāj is a certain event (torture) that occurs little by little until the party upon whom it is being carried out does not feel it at all. So, this conferral of Allāh will finally incur mishaps or devastation by means of a process which was almost inconspicuous or unknown. In regard to this issue Allāh has decreed within Sūrah Al Qalam, āyāt 44-45:

فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

Then leave me alone with such as belie this Qurʾān. We shall punish them gradually from directions they perceive not.
And I will grant them a respite. Verily, My Plan is strong.[123]

Within a saying of the Prophet Muḥammad ﷺ:

إذا رأيتم الله يعطى العبد ما يحب وهو مقيم على معصيته ،

فإن ذلك منه استدراج

If you see that Allāh bestows blessings upon His servants, who always commit sins, then know that that person will be punished bit by bit."[124]

There is also another ayah, Sūrah Al Aʿrāf (7), ayah 182, within which is stated ʾistijrāj:

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَـٰتِنَا سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ ١٨٢

Those who reject Our Āyât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.[125]

Thus, ʾistijrāj is a certain something from Allāh or in fact a manner in order to bring about misfortune for someone who is rebellious, by means of bestowing knowledge or something that will become the way of 'his' destruction. Clearly then, ʾistijrāj is indeed misfortune for the person who possesses it. Do not suppose that a person who bathes in wealth is assuredly good before Allāh. It may be in fact that by means of such overwhelming wealth it becomes a way towards doing evil, becoming a way of rebelliousness

123 Sūrah Al Qalam (68), āyāt 44-45.

124 Ḥadīth narrated by Aḥmad, Ṭabaranī and Bayhaqī, within the tafsīr Ruḥul Bayan, page 124, section 10.

125 Sūrah Al Aʿrāf (7), ayah 182.

toward Allāh. As Allāh decrees within Al Qurʾān, do not suppose that Allāh bestows long life to a person and that that is necessarily good, since it is possibly in order that a person will increase in sin and rebelliousness toward Allāh. Within a ḥadīth of the Prophet ﷺ, is explained that when Allāh will harm an ant, surely the ant will be bestowed with wings. Later it will surely fly and crash into tapers or oil lamps, like termites that generally always crash into lamps, even though it knows and is sure that many of its friends have already become victims and lay in piles under the lamps flame. However, it did not believe before it also died.

CHAPTER 9

MAGIC, THE PROPHET SULAIMAN ﷺ, AND HĀRŪT AND MĀRŪT

Whenever a person speaks about magic, often times the Prophet Sulaiman ﷺ is also remembered, of whom it is said was deceived by one of the shayāṭīn known as the ʿIfrīt of the jinn. This ʿIfrīt of the jinn possessed a mighty plan for the broadcasting of magic to the community of 'mankind' in times gone by, and even now the widespread extent of magic is merited to the ʿIfrīt of the jinn. (Wa Allāhu ʾAʿlam)

This ʿIfrīt of the jinn was the one who once seduced the monk Barsisa until that knowledgeable walīy of Allāh was derailed from the truth and finally died in a state of disbelief. This ʿIfrīt of the jinn also once tried to seduce the Prophet Muḥammad ﷺ. The ʿIfrīt of the jinn took on the form of the angel Jibrīl and later was kicked by the real angel Jibrīl and the ʿIfrīt of the jinn was thrown as far as Hindustan. So, we have given a small description of the plannings of the ʿIfrīt of the jinn who at the time of the Prophet Sulaiman ﷺ disseminated magic.

The Ring of the Prophet Sulaiman ﷺ and the ʿIfrīt of the jinn

At the time the Prophet Sulaiman's ﷺ ring was lost and vanished from his hand, he received punishment from Allāh, namely, expulsion from his kingdom for 40 days. The ring was an heirloom of the kingdom and which never left his finger except when he used the toilet. One day however, he placed the ring in the toilet room and it vanished, stolen by the ʿIfrīt of the jinn, that is one figure from amongst the jinn of the armies of the Prophet Sulaiman ﷺ.

According to the explanation from the tafsir of 'The Holy Qurʾān', the work of Muḥammad Ali, that group of jinn was really only a figure of speech, that is it refers to 'mankind' or people who worked for the Prophet Sulaiman ﷺ, namely foreign people (people from outside the nation) who

were clever in and expert in the construction of buildings.[126] There were no other workers assigned to construct the kanīsah of Sulaiman, that is, the masjid

---

126 *And his hosts of the jinn and the men and the birds were gathered to Solomon, and they were formed into groups. - Sūrah An Naml (27), ayāh 17* - "17*a*. The hosts of Solomon are here divided into three classes, the jinn, the men, and the *ṭair*. As regards the jinn, it has been shown in 1647 that these were men belonging to certain mountain tribes whom Solomon had subjugated. *Ṭair* may mean either *birds* or *horse*, i.e., cavalry. The gathering together of all three classes and their division into groups shows that three were human beings. The word *ṭair*, or *ṭāʾir*, is derived from *ṭāra*, which indicates *it flew*, and is applied not only to birds, but "is also said of other things than those which have wings" (LL). *Ṭāʾir* signifies flying thing, and as the root word applies to other than winged beings, *ṭāʾir*, of which *ṭair* (the word used here) is a plural, may also be applied to *swift animals such as horses*. Thus *ṭayyār*, which is an intensive form of *ṭāʾir*, signifies, when standing alone, *a sharp, spirited, vigorous horse that is almost made to fly by reason of the vehemence of its running* (T, LL). It also means *a company of men* (LL). *Ṭayyūr*, which is another intensive form of the nominative *Ṭāʾir*, signifies *a man whom is sharp and quick* (Q, LL). Thus the context taken in the light of these explanations would justify the conclusion that *ṭair* here means *horse*, i.e., *cavalry*, because it could be moved quickly. This is corroborated by the statement regarding Solomon's love of horses in 38: 31-33. But it may be added that the use of birds in conveying messages made the birds a necessary adjunct to a military expedition, and hence the word may also be taken literally as meaning *birds*." – Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and Comprehensive Introduction, 2002, p. 753.

And of the devils there were those who dived for him and did other work beside that; and We kept guard over them: - Sūrah Al ʾAnbiyāʾ (21), ayah 82. – 82*a*. Elsewhere we have: "And the devils, every builder and diver, and others fettered in chains" (38: 37, 38). Solomon employed foreigners, whom he had subdued, to do the work of divers and builders. The word shaiṭān (or *devil*) signifies *one who is excessively proud, rebellious or audacious*, whether a *man* or a *jinn* or a *beast* (LL). See further 2143.] - – Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and Comprehensive Introduction, 2002, p. 659.

And others fettered in chains. (Sūrah Ṣāḍ (38), ayah 38) – 38*a*. The description given here of the devils shows clearly that the designation applies to men of foreign tribes subjected to Solomon's rule, because it was the latter who were forced into labour by Solomon. The words *every builder and diver* make it clear that the jinn and devils who are related to have been subjected to Solomon were only human beings. This is further shown by the words *fettered in chains*; chains are needed to keep in control material beings, such as men. - Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and Comprehensive Introduction, 2002, p. 899.

And (We made) the wind (subservient) to Solomon; it made a month's journey in the morning and a month's journey in the evening; and We made a fountain of molten brass to flow for him. And of the jinn there were those who worked before him by the command of his Lord. And whoever turned aside from Our command from among them, We made him taste of the chastisement of burning. - Sūrah Sabāʾ (34), ayah 12. – 12c. These jinn were no other than the strangers whom Solomon subjected to his rule and forced into service. See 2 Chron. 2: 2-18: "And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains". Note that the jinn of this verse are the shayāṭīn of 38:37 – "(We subjected to Solomon) the devils, every builder and diver" – where the shayāṭīn or devils explained by the Qurʾān itself to be no others than the builders and divers whom Solomon had forced into labour. In the first volume, Tabrezī in his commentary on *Ḥimāsah* remarks: "Abū ʿUlā says the Arabs speak of the jinn

or the Temple. According to the explanation of Tabrezī, According to Tabrezī, at the time he interpreted *Ḥimāsah* (name of a book meaning ‘Enthusiasm’), he explains that the Arab people often likened and named intelligent people and experts in aspects of work processes as analogous to jinn and shayāṭīn. Within other Sūrah (chapters) the people who worked for the Prophet Sulaiman ﷺ are also said to be shayāṭīn and jinn. In Sūrah 38 (Ṣāḍ), āyāt 37-38, it states that, "*And also the Shayāṭīn from the jinns (including) everykind of builder and diver, - And also others bound in chains*". Thus, it is only Allāh who is omniscient.

Expelled from the Kingdom

After the ring of Solomon had been lost, he was changed into someone who no longer looked like the Prophet Sulaiman ﷺ, so much so that looks and shape changed altogether. By these means the people of his palace, both its functionaries or ministers and the common army personnel did not know who he truly was. So in this form he was not recognized as the Prophet Sulaiman ﷺ, and moreover it was opined that he was insane, because he claimed to be the Prophet Sulaiman ﷺ. Finally he was expelled from the kingdom and travelled to distant places.

Strangely, the ʿIfrīt of the jinn was now wearing the ring of Sulaiman ﷺ and had even changed colour and appeared to be the Prophet Sulaiman ﷺ. His countenance was exactly like a nut cut in two with the face of the Prophet Sulaiman ﷺ. His actions and movements were also exact. The people and state officials believed that there was no problem, and that there was no false Sulaiman ﷺ. In regards to this case the Prophet Sulaiman ﷺ was indeed the recipient of received the wrath of Allāh and His punishment, by being banished from the kingdom for 40 days. Also during those 40 days the power of state and government was held by the ʿIfrīt of the jinn, because that ʿIfrīt of the jinn had changed his face and shape to be as the Prophet Sulaiman ﷺ.

An interpretation

According to the statements of reliable exegete commentators, the loss of the Prophet Sulaiman's ﷺ ring presents itself as a parable of the loss of

---

frequently, likening a man who is clever in executing affairs to the jinni and the shaiṭān or devil, and hence they say *his jinn is gone*, when they mean that he became weak and abased". This explanation along with that which the Qurʾān itself affords, settles the question of the jinn and the devils employed by Solomon. - Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and Comprehensive Introduction, 2002, p. 49.

the Prophet Sulaiman’s ﷵ authority in the eyes of the people. The Prophet Sulaiman ﷵ suffered the loss of the light or power of the kingdom and so he was demeaned in the eyes of the people. Undoubtedly, when the language is rendered in a glossy manner, he was overthrown by another person, or that there was in other words, a coup d'état, and this is because he was so tolerant and sincere towards anyone, and that he considered all of ‘mankind’ to be as honest as himself. So, the occurrence of events wherever they are experienced by whomsoever and whenever, that within every rule of authority there are people who are dishonest and deceitful who surround the ruler and who take the opportunity to seize power. However, in this case, it was only earthly authority that could be wrested from Sulaiman’s ﷵ hand, and not the matter of prophecy. This then is one interpretation, amongst others, of the events concerning the loss of the kingdom possessed by the Prophet Sulaiman ﷵ.

The ʿIfrīt of the jinn disseminating magic

During those 40 days the ʿIfrīt of the jinn was able to succeed in many tasks. His wish had come true, that is, to disseminate or spread magic and teach knowledge of such to the people and inhabitants of the empire left by the Prophet Sulaiman ﷵ. All of the functionaries of the land and members of the government had been captivated. Of course, they did not know that the one who was teaching them magic was in fact a false Sulaiman. So according to their beliefs, the one who was teaching them was the real Prophet Sulaiman ﷵ, and not the ʿIfrīt of the jinn. Within that short period of time the ambiance and conditions were changed. The original goodly ambiance of safety and peace had changed and it became tense because amongst several of the parties were some who complained about their strength and supernatural powers, and displayed their skills in magic.

How could such an issue occur?

Frankly, there are many versions of this story to be found within the books of tafsīr (pl. tafāsīr). So, many of the various versions are not the same as the story related above. Within the above version is explained that the ʿIfrīt of the jinn wrested the Prophet Sulaiman’s ﷵ authority from him and then by means of this opportunity he disseminated magic. Or in other words, the ʿIfrīt of the jinn equated himself with Sulaiman ﷵ. However, the essence is the same (of the story), that there was a person who infiltrated the kingdom, either by means of a coup or in a similarly obscure manner, and in a determined manner implanted or taught magic to the people.

A second version states that the Prophet Sulaiman عليه السلام truly and openly left the kingdom because be was in receipt of the wrath of Allāh. Immediately the ʿIfrīt of the jinn (or a human) wrought out evil tactics. He excavated the floor of the Prophet Sulaiman's عليه السلام room and made a hole, which he filled with various books of learning concerning magic. Also the throne, or chair was filled with various talismans and amulets by the ʿIfrīt of the jinn.

One day the ʿIfrīt of the jinn dismantled the floor of the room of the Prophet Sulaiman عليه السلام and dismantled the throne in front of the public and functionaries or inhabitants of the palace. In an arrogant voice and in a negative manner as well as degrading the status of the Prophet عليه السلام, the ʿIfrīt of the jinn made known to the community that the Prophet Sulaiman's عليه السلام secrets were now revealed. This is the reason then for Sulaiman عليه السلام becoming a sorcerer. Talismans and amulets or magic taken from the books in the hole beneath the floor of his room are the reason why Sulaiman عليه السلام became a sorcerer and was able to get the best of the community and animated beings or the jinn and shayāṭīn. He was a practitioner of magic and possessed knowledge that really caused magic. The ʿIfrīt of the jinn further said to the public, come let us all learn this knowledge together. Come let us practice it and increase it, so that we are able to follow the example of Sulaiman عليه السلام and steadfastly follow him. So that we will be powerful and defeat the enemies who intend evil towards us. Such was the approximate manner of touting from the ʿIfrīt of the jinn towards the community and the members of the government. Without question the community were altogether obedient and followed the promptings of the ʿIfrīt of the jinn.

Fish Finder

Within the odyssey of the Prophet Sulaiman عليه السلام, in the travels of Prophet Solomon, one will come across a story which states that he followed as well as became a sea fisherman. His life was in the middle of the fishermen and shore workers. And one day a fisherman was casting his net into the sea and came across his (Sulaiman's عليه السلام) ring which had been thrown by the ʿIfrīt of the jinn into the sea. The ring found its way to his hand and he wore it. And amazingly, after he donned that ring on his finger, his appearance immediately returned to that of the original Sulaiman عليه السلام. He became the real Prophet Sulaiman عليه السلام and all was right again. He then returned to the kingdom and returned everything back to order, regained power of the kingdom, before he had abandoned it.

However, *the rice has become porridge* (the horse has already bolted from the stable) – it was too late. Things had changed. The circumstances and

the ambience were in a serious condition. The community and all the kingdom's functionaries, the palace staff, People and all officers or members of the royal palace has changed mentally and in their nature. Magic was being practiced throughout by the people. And, he was unable to stem the spread of this knowledge. Even the servants of the kingdom and the people argued and said that he was the dramatist who had brought it about. Before he had taught and coached this knowledge, and now he wanted to return it to its standing of forbidden. So he began his struggle again, by starting to give daʿwah (and calling to Islām), little by little to the community who had already digested and become literate with this knowledge of magic. There were people who indeed really wanted to do evil and desired to undertake that which was false and who were even able to find the opportunity to spread the knowledge of magic. Since, with possession of this knowledge they would be able to help with their ambitions, able to help in their tasks.

The cautious reminder of ayah 102, Sūrah Al Baqarah

In regards to this issue, ayāh 102 of Sūrah Al Baqarah (2) already explains and cites information concerning the issue of the Prophet Sulaiman ﵇ who according to the presupposition of many people, that is according to the presupposition of magicians, states that the source of the start of the dissemination of the knowledge of magic was in the times of the Prophet Sulaiman ﵇ and that the Prophet Sulaiman ﵇ was the one who broadcast this knowledge. So, from that the Prophet Sulaiman ﵇ was a disbeliever, because he practiced and possessed magic and disseminated it to the community and the kingdom's functionaries. With the result that until now magic has been carried out and practiced by 'mankind' throughout the ages, and now by those who are still primitive and by those who acknowledge themselves to be modern. This includes those people who state that they are followers of a religion and those who do not believe in Allāh so much so that within those people who embrace the sphere of religion, like Muslims, Protestants, and Catholics, etc., are also those who believe and practice magic, no matter in what shape or form it takes.

Magic is already used and practiced by people who are evil or people who are forced to do evil, both for evil purposes or good purposes. So, in regard to this issue we will take account of ayāh 102 from Sūrah Al Baqarah (2) which is as follows:

وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا

كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ

ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ

هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ

يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا

مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم

بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا

يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا

لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ

بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢

They followed what the shayāṭīn (devils) gave out (falsely of the magic) n the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.

And how bad indeed was that for which they sold their ownselves, if they but knew.[127]

Thus, they read the books that were full of the knowledge of magic, that is from the books placed by the jinn into the hole in the floor of the Prophet Sulaiman's ﷺ room. Once the books had been extracted from the hole they were then disseminsted throughout the community and their contents were taught to whomever. Afterwards it was declared to the community that those books originated from their owner, the Prophet Sulaiman ﷺ, and they were books held dear to the Prophet Sulaiman ﷺ. The talismans and amulets that were on the Prophet Sulaiman's ﷺ throne were also taken by the jinn and made into other talismans and amulets and distributed throughout the kingdom.

However, according to the ayāh above, it is stated that this issue is not true because Sulaiman ﷺ was not a disbeliever, that is, he did not practice magic as accused of by many people, and moreover, it is the shayāṭīn who are the disbelievers, those who carry out and practice magic. The shayāṭīn and the jinn are the ones who become the agents of this. Even up till now, there are many of 'mankind' who deviate towards magic, and Shayṭān firmly holds onto this plan. Shayṭān has become the intermediary towards the occurrence of magic. Shayṭān is the accessory and accomplice for the success of magic as carried out by 'mankind'.

Hārūt, Mārūt, and Magic

As already explained above in ayah 102 of Sūrah Al Baqarah, there were two angels by the names of Hārūt and Mārūt, who according to some people have declared that both those angels were the source of the magic. So according to the words of some scholars is the declaration that the origins of magic is twofold, namely, firstly from the ʿIfrīt of the jinn and secondly, from the two angels. In regard to the ʿIfrīt of the jinn, that has already been explained above, and now regarding the issue of the plans of the two angels, we will also offer an explanation thereto.

It needs to be understood that the angels Hārūt and Mārūt were not from the time of the Prophet Sulaiman ﷺ. Therefore, why do they appear then within ayāh 102 of Sūrah Al Baqarah, together with an explanation about the Prophet Sulaiman ﷺ? This issue is only because, concerning the use of both of them there is one meaning and one purpose relating to magic, casting light

127 Sūrah Al Baqarah (2), ayah 102.

upon and clarifying that the Prophet Sulaiman ﷺ was not a disbeliever – it is only Shaiṭān that is the disbeliever -, and Hārūt and Mārūt also warn that magic does not obtain benefit and it only acts as a trial. And that ayāh also explains that Hārūt and Mārūt did not disseminate magic. Thus, both the Prophet Sulaiman ﷺ and Hārūt and Mārūt are explained in one ayāh.

The Angels Hārūt and Mārūt desired to become humans.

According to a story from Ar Rabiʿ bin Anas (not a ḥadīth of the Prophet ﷺ but a story from Anas himself), in the time of the Prophet Idrīs (Enoch) ﷺ the angels who were present in the kingdom there were of the opinion that 'mankind', the descendants of ʾĀdam ﷺ, were indeed beings that were rebellious and insubordinate, and did not want to be obedient to Allāh. The proof of this is that all their deeds, the writing of their deeds were reported every day and placed beneath the *Sidratul Muntahā* (the lotus tree in the seventh heaven), and indicated that 'mankind' was a rebellious and insubordinate being because all of their written deeds were evil – the majority of their deeds were evil rather than good. The angels continued:

> *"Why is it that 'mankind', being so evil in their deeds, should be able to be the recipient of and become the khalīfah (caliphate) of Allāh on this earth, receive blessings, and be tasked as the representative of Allāh? And we the angels are obligated to prostrate before ʾĀdam ﷺ when he was newly created by All from clay? This despite the fact that now the descendants of ʾĀdam ﷺ are now rebellious and insubordinate towards Allāh, contravene Allāh's laws. When such is the case then indeed our forecasted theory is true that we at the beginning were opposed to the prudence of All concerning the khilāfah (caliphate) of ʾĀdam ﷺ and the desire not to prostrate before him. However, alas, we lost in the contest with ʾĀdam ﷺ and now we prostrate before him."*

Such was what was said amongst the angels within their meeting with each other.

Allāh knows all of the conversations of the angels about the descendants of ʾĀdam ﷺ, and as a result, Allāh said to the angels:

> *"Supposing you all (angels) became 'mankind' on the face of the earth, and possibly also carried out deeds similar to*

those deeds carried out by 'mankind', namely, do evil and be rebellious and insubordinate, and contravene My commands".

The angels answered quickly:

"Indeed Lord, we will not be rebellious nor insubordinate when we become 'mankind'. We will be as consistently devoted as usual. And we are prepared to become the best of 'mankind'".

Allāh then said to the angels that they choose the best two angels from amongst themselves and they would become humans to live as 'mankind' upon the earth, and gather with and live together with 'mankind'. The angels chose two angels from amongst themselves. After careful examination, the choice fell to two angels by the names of Hārūt and Mārūt. Hārūt's original name was IJZA, and Mārūt's original name was TA'ZAJA.[128]

Since the two angels Hārūt and Mārūt now had the duties and obligations of 'mankind', so they were given and subject to the nature and characteristics of 'mankind', such as, for example, the instincts of hunger, thirst, lust for the opposite sex, sleep, tiredness, happiness, hate, revenge, jealousy, envy, arrogance, and other characteristics and traits possessed by 'mankind'.

Trials and Punishment

The first trial that the two angels Hārūt and Mārūt underwent, now as humans, was the enticement of the both of them by the allurement of a beautiful woman for them to commit sin. The woman in question was Persian who indeed fulfilled all the requirements of a beautiful woman, and who pleaded relentlessly to be of service to them. Hārūt and Mārūt were touched and swayed towards the idea of gratifying their desires. However, both these angels resolutely refused. That was their first trial. For a second time, and a third time they refused the offer. However, the longer it went on their hearts began to change. At first Hārūt and Mārūt only broke those issues that were small sins, but the more it went on the braver they became to commit the larger

128 …The Arabic lexicons give the two words *Hārūt* and *Mārūt* under the roots *hart* and *mart*, and explain *harata* as meaning *he rent a thing* and *marata* as meaning *he broke a thing* (Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and Comprehensive Introduction, 2002, p. 52, [footnote 149]).

sins like drinking alcohol, gambling, lying, etc., because it was justified that these sins were not big sins like theft and adultery.

Eventually the beautiful Persian woman who had enticed Hārūt and Mārūt earlier succeeded in tempting them and Hārūt and Mārūt were adulterous with her.

According to the story of Ar Rabiʿ bin Anas earlier, the Persian woman received punishment from Allāh and it is said she was turned into the star Venus. Hārūt and Mārūt also received heavy punishments, that is, they were no longer able to fly in the heavens or above the Throne (of Allāh). However, both of them submitted protests before the Prophet Idrīs ﷺ. The Prophet Idrīs ﷺ received the request, the protest of Hārūt and Mārūt and immediately presented it before Allāh, in order that Hārūt and Mārūt received the forgiveness of Allāh. Indeed, Hārūt and Mārūt were forgiven but both of them had to decide between two choices given to them. That is, to be punished on this earth before the Day of Judgement or wait to accept their punishment from the Day of Judgement onwards.

Hārūt and Mārūt chose to be punished on this earth. Directly both of them were hung above above the well of barhud, in the nation of Babylon. Both of their bodies were hung upside down with their heads below and their feet upwards.

That is the story of Hārūt and Mārūt according to the explanation of Ar Rabiʿ bin Anas. This story then is connected to the dissemination of the knowledge of magic, that Hārūt and Mārūt also had roles in the dissemination of this magic, that is as explained within ayah 102 of Sūrah Al Baqarah, that although the meaning of Hārūt and Mārūt was to teach ‘mnakind’ at that time in order that they do not practice or make use of the knowledge of magic, yet Hārūt and Mārūt were too late to bestow the teachings of magic to ‘mankind’. Even though their intentions were good, yet after it was received by ‘mankind’, they used it for various purposes, such as for self-defence, and some used it for fun, some for pride and valour, and some made use of it as a shield, and many made use of it for the purposes of evil and disobedience. Because this issue had no personal limits as to who should accept this knowledge of magic, then all of ‘mankind’ was able to openly learn it.

Ayāh 102 (of Sūrah Al Baqarah) rejects the story of Hārūt and Mārūt, and the disbelief of Sulaiman ﷺ

When ayāh 102 of Sūrah Al Baqarah is carefully considered, it becomes clear that that particular ayāh in fact rejects the false stories of both the parties here. The first rejection is regarding the story that the Prophet Sulaiman عليه السلام was a disbeliever, and the second rejection is that Hārūt and Mārūt taught knowledge of magic. Let us try to examine once again ayah 102 with explanations in parentheses:

> *And they (the Jews at the time of the Prophet Muḥammad ﷺ) follow what the devils fabricated (falsely of the magic from the books of magic created by the jinn and the ʿIfrīt of the jinn) against the kingdom of Solomon (and they were of the opinion and declared that the Prophet Sulaiman عليه السلام practiced magic). And Solomon disbelieved not (did not practice magic), but the devils disbelieved (they practiced magic), teaching men enchantment. And it (magic) was not revealed to the two angels in Babel, Hārūt and Mārūt. Nor did they teach (it to) anyone (such things – magic – this explains that the story concerning Hārūt and Mārūt is fiction; and about the knowledge of magic), so that they should have said, We are only a trial, so disbelieve not. But they (the Jews) learn from these two (sources – firstly, from the Prophet Sulaiman عليه السلام; secondly, from the two angels) that by which they make a distinction between a man and his wife. And they cannot hurt with it (magic) anyone except with Allāh's permission (because the Jews at the time of the Prophet Muḥammad ﷺ held a meeting and intended to kill him by means of their magic). And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!*[129]

The explanation here is that given by Maulawi Muhammad Ali, and the interpretation of ayah 102 is also from Muhammad Ali. It differs with the interpretation we gave earlier. The sentence or phrase …*wa mā yuʿallimāni min aḥadin ḥattā yaqūlā…*, *mā* is *denial*, so it is the interpreted above as…*it (magic) was not revealed to the two angels*…, and thus the ayāh above rejects the opinion that the two angels taught magic. The phrase *fayata ʿallamūna minhumā*, ḍamīr *humā* (personal pronoun on humā), returning to these two sources, not the two angels Hārūt and Mārūt, but the two other sources, namely,

129 Interpretation of 'The Holy Qurʾān', Ali, Maulana Muhammad, 6th Edition, 1973, ppg. 44-45.

the Prophet Sulaiman ﷺ and the ʿIfrīt of the jinn, both concerned with Hārūt and Mārūt. Thus, the Jews at the time of the Prophet Muḥammad ﷺ sourced knowledge from the two sources mentioned above. The Jews at the time of the Prophet Muḥammad ﷺ gathered together at a secret meeting and arranged to kill him, in a house named the "House of Satan", and their decision was that the Prophet Muḥammad ﷺ would be struck down with magic. This is the description or interpretation from Sūrah Al Mujādilah (58), ayah 10, and it is clear that this ayah was revealed in the Madinah period (revealed whilst the Prophet Muḥammad ﷺ was in Madinah).

Hārūt and Mārūt Fought Against Magic

During the time of the Prophet Idrīs ﷺ, 'mankind' practiced magic and this knowledge became a fashion that could not be desisted from by the people of that period in time. Evil people and those who rejected the revelation of the Prophet Idrīs ﷺ and were hostile towards him used this magic to attack those people who believed in Allāh and followed the Prophets. Thus, the angels Hārūt and Mārūt were assigned by Allāh to fight against this magic. Moreover, the magicians pronounced themselves to be Prophets and stated that their magic skills were muʿjizāt from Allāh. So, it was not the Prophet Idrīs ﷺ that was a Prophet but it was the practitioners of magic that had become the Prophets! This was the opinion of the magicians.

Thus, because of this, the angels Hārūt and Mārūt received the task of explaining to the community and those who followed the Prophet Idrīs ﷺ that magic was not muʿjizāt from Allāh, not something willed by Allāh, but it was something forbidden by Allāh. Magic is indeed different to the muʿjizāt of Allāh. By means of various legitimate proofs from Hārūt and Mārūt, the community was shown that magic was indeed different to muʿjizāt. Magic can be defeated by muʿjizāt and muʿjizāt is above magic in all aspects. Hārūt and Mārūt were able to overpower the soothsayers and shamans of magic. Eventually, many people studied magic from Hārūt and Mārūt, with the proviso that this knowledge would not be utilized later on for dishonest intentions, but merely for its knowledge and experience and to prove that magic is incapable of competing with muʿjizāt.

Although the story and interpretation above is indeed 'somewhat acceptable', it is however still a story without any source from the ḥadīth of the Prophet ﷺ. So, this story is somewhat forced, improper, made to measure. In regard to this matter, there are a number of scholars who state that magic has indeed been around since the times of the Prophets before, and this magic was indeed, according to the laws of the times before, permitted by Allāh, and so

Hārūt and Mārūt taught this magic. There is no explanation for this matter within religion (Islām) or from amongst the ḥadīth of the Prophet Muḥammad ﷺ, and in fact within Al Qurʿān it is explained that at the time of the Prophet Mūsā ﷺ he was confronted by magicians, that is between the the Prophet Mūsā ﷺ and the magicians of the Firʿaun. And the truth is that, in regards to theology and magic it seems to make no difference, as all the Prophets of Allāh received the same revelation concerning the these two branches of knowledge.

The Opinion of the Scholars concerning Hārūt and Mārūt

This story of Hārūt and Mārūt is not found amongst the ḥadīth of the Prophet Muḥammad ﷺ, so why is this story so widely spread amongst the Islāmic community, from era to era and even now? Every discussion about the interpretation of ayāh 102 of Sūrah Al Baqarah assuredly will not leave aside this story of Hārūt and Mārūt. Whether that be a formal acknowledgement by the Islāmic community, or something informal concerning it. Whereas neither of them have explanations from the ḥadīth of the Prophet ﷺ.

Various scholars of note have their opinions about Hārūt and Mārūt as follows:

1. **Imām Baiḍāwī**

He said that the story of Hārūt and Mārūt originated from stories by the Jews, or the *Isrāʾīliyāt*.[130] According to the saying of the Prophet Muḥammad ﷺ, that when we hear a story from the *Isrāʾīliyāt,* we are neither to believe it nor deny it. Because such stories from before are not based upon revelation from Allāh to the Prophet Mūsā ﷺ or from the Prophet ʿĪsāʾ ﷺ, but only from the stories of the religious leaders (rabbis, monks, etc) at the times of the Prophet Mūsā ﷺ and of the Prophet ʿĪsāʾ ﷺ.

2. **Imām Abū as Suʿūd**

He states that the story of Hārūt and Mārūt cannot be verified at all, and is a false story and mere fantasy.

3. **Imām Qāḍī ʿIyāḍ**

130 A body of stories originating from Judeo-Christian traditions, rather than from the well-accepted sources that quote the Prophet Muḥammad ﷺ.

He states that concerning the story of Hārūt and Mārūt there is no explanation from or saying regarding this story from the Prophet Muḥammad ﷺ, and that not even one single 'false' ḥadīth exists regarding this story. What's more, in regards to the story of the Persian woman there is not one single, even weak, ḥadīth regarding it.

4. Imām Fakhr ad Dīn ar Rāzī

He states that regarding the Persian woman there is no explanation whatsoever. Usually the scholars take issue and disagree with the story of Hārūt and Mārūt who were punished because they both sinned. This issue is not true.

5. Maulawi Muhammad Ali

According to the explanation of Maulawi Muhammad Ali, *Sale* (George Sale) states that amongst the *Majūsī* (Magian – a religion of the Persians known as Zoroastrianism or Mazdaism), there is a story that has become well known and believed throughout their community, about two angels by the names of Hārūt and Mārūt who were rebellious and insubordinate towards Allāh (so the names are the same as those mentioned within ayah 102 of Sūrah Al Baqarah). Later on, those two angels were banished to the point were their feet were above and their heads below the land of Babylon.

That is the first story.

The second story is from *Hyde: 12* (Thomas Hyde)[131], who explains that the Jews also possessed a story exactly the same as that above, namely that there was an angel by the name of SHAMHOZAI, who because of committing adultery with a woman and after acknowledging the sin, hung himself between the sky and the earth, and this acted as recompense for his sin.

Indeed, it is Probable that the above stories have been taken by Muslims to complete their understanding of the angels Hārūt and Mārūt. The stories already included within the interpretations of Al Qurʾān earlier were then considered to be true interpretations and have been broadly disseminated even until now.

131 Hyde, ubi sup. c. 12. Bereshit rabbah, in Gen. vi. 2.

Such is the explanation and interpretation of Maulawai Muhammad Ali within his ‘The Holy Qurʿān’.[132]

***

When we pay attention to the above issues, then the interpretation of Muhammad Ali as outlined above, that is concerning the returning of the ḍamīr *humā* to the two sources, namely, firstly to the Prophet Sulaiman ﷷ and the ʿIfrīt of the jinn, and secondly to the angels Hārūt and Mārūt, we are able to accept it. The second interpretation, which states that the word mā, that is the mā of denial, means that “the knowledge of magic did not come down to the angels Hārūt and Mārūt”. This meaning is nearer to the truth.

Such then is the story concerning the Prophet Sulaiman ﷷ, Hārūt and Mārūt, and the ʿIfrīt of the jinn according to the opinion of some people who have become sources for magic. However, it so happens that all of them are false explanations. The Prophet Sulaiman ﷷ was not a disbeliever and it is Shaiṭān who is the disbeliever. He (Shaiṭān) is the one who disseminated magic by means of the false books of magic, which in truth he created himself and which are full of knowledge of magic. However, they are stated to be the books of the Prophet Sulaiman ﷷ and the contents of those books were broadcast to ‘mankind’ and presented as knowledge to be practiced by the community I general. Furthermore, the talismans and amulets left or placed on the throne of the Prophet Sulaiman ﷷ were also said to be the possessions of the Prophet Sulaiman ﷷ. So the community followed the example of the Prophet Sulaiman ﷷ, even though this was entirely a tactic from the jinn.

Concerning the angels Hārūt and Mārūt, this is a fable included within the books of interpretation, and in fact the tale of Hārūt and Mārūt is from the stories of the *Isrāʾīliyāt* or a story from the time of the *Majūsī*, from the people of Persia who worship(ped) fire, and this story continued and has been included amongst stories of Islām. Thus, Al Qurʾān alerts us to such stories as being false, and also explains that Hārūt and Mārūt did not teach magic to the community.

132 It must be borne in mind that Maulana Muhammad Ali is a self-confessed Ahmadiyyah – that is, a follower of the apostate Ghulam Ahmad – and as such, his opinion is not that of a Muslim. However, the author of this book has chosen to use Maulana Muhammad Ali’s interpretation and his consequent exegesis for a reason.

CHAPTER 10

REJECTING MAGIC

Rejecting Magic with Magic

With the pretext that doctors and medical practitioners are unable to cure those struck with magic, they seek out cures from shamans or sorcerers. Doctors are unable to cure people who are affected by the intrusions of Satan, those possessed. Moreover, doctors cannot cure people who are affected by black magic, witchcraft or any other form of magic. A needle, a knife, or other metal object entered into the body of 'mankind' in a smooth manner, which is by means of magic, cannot be understood by a doctor. Even more so, the cure for that. So they look for treatments to cure these illnesses by magic from sorcerers or magicians, by means of magic is also magic.

Of course, these methods are not allowed in religion. Any way or method that utilizes magic in order to cure a certain illness, denoting magic has already been made use of, has used or practiced magic which is forbidden by religion. A person who makes use of magic methodology signifies that 'he' believes in magic. This is the same whether 'he' uses or practices magic. Possession of the knowledge to repel magic, or by way of requesting help from another person so that 'he' makes use of 'his' magic to cure an illness, indicates that 'he' also believes (in magic). All of these are termed 'belief in magic'. No difference whatsoever. What is the difference in performing magic upon a person in order to counteract the magic already conjured upon 'him'? A person who seeks a cure by means of magic, means that 'he' must also practice magic. The reasoning we use here is that when we are already of the conviction or believe that magic is forbidden, because it is shirk (polytheism), then to seek a cure from a magician (sorcerer, shaman, etc), by means of using magic, is also forbidden.

There are many people who are doubtful of a doctor's medication because they suppose that the illness they suffer from is as a result of magic, black magic or witchcraft. However, we ourselves have personally experienced, that is the experiences we have encountered from within the communities close to us, that many people who have presumed that a specific ailment is as the result of magic, eventually find out that, after we have proposed that they seek medication form a doctor, it turns out to be a specific curable ailment. People

who, it is said, are possessed by Satan because they rant and rave, turn out to be suffering from Malaria and the ranting and raving is as a result of their fevered body. Stomach aches are said to be from black magic, whereas it turns out to be typhus. Cancer pain within the stomach is supposed to be the introduction of objects into the stomach by an evil person who practices magic. All of these events have often been encountered, by the author, from amongst the various people around him. Presumably, there are still many members of the community whose knowledge regarding these matters is weak, and consequently certain events are deemed to be the result of magic.

There is No Remedy from that which is Ḥarām

When indeed it is true that a person seeks medication or a cure from an illness by means of magic, then this is to seek a cure from that which is ḥarām. A thirsty person will drink sea water, but will that quench 'his' thirst? The Prophet Muḥammad ﷺ has already explained that to seek a cure with something that is ḥarām is not allowed. Meaning, there is no cure from that which is ḥarām.

The Prophet Muḥammad ﷺ said to a person who was using alcohol as a cure:

إِنَّهُ لَيْسَ بِدَوَاءٍ. وَلَكِنَّهُ دَاءٌ

Indeed, it is not a remedy. It is a disease.[133]

He ﷺ further said:

إن الله لم يجعل شفاءكم فيما حرم عليكم

"*Indeed, Allāh did not create a cure for you in what He has prohibited for you.*"[134]

إن الله أنزل الداء والدواء، وجعل لكل داء دواء، فتداووا، ولا تتداووا بحرام

133 Narrated by Muslim and Tirmidhī.

134 Narrated by Bukhārī.

"Indeed, Allāh has sent down illness and the medicine (for it); and He has given a medicine for every sickness. Thus, you should use medication, but do not use medication from the Ḥarām (that which has Ḥarām in it)".[135]

عن ابي هريرة، قال نهى رسول الله صلى الله عليه وسلم عن الدواء الخبيث

From Abū Hurairah: "The Messenger of Allāh ﷺ forbade us from evil medication".[136]

Paying attention to the above explanations, we are able to conclude that curing an illness with that which is ḥarām is not permitted by Allāh. Meaning, to cure an illness with things that are ḥarām is itself also ḥarām by law. When we further explain this matter and we equate this to the matter that we were discussing, then to cure magic with magic has not been permitted by Allāh. For people who repel magic with magic this also is not permitted, because this matter is the same as practicing magic, which is clearly ḥarām within religion.

A Muʾmin will not be affected by magic

A person who is steadfast in 'his' belief, 'his' determination is firm, 'his' belief in the Oneness of Allāh is complete, will not be affected by magic or witchcraft or black magic. 'He' is sincere because of Allāh, submitting 'himself' wholeheartedly to 'his'destined fate from Allāh, aside from striving hard to fulfill 'his' conditions. Besides that 'he' believes and is of the conviction that all will be returned to Him. Thus all worship and praise is only intended for Him. He takes refuge in Him and there is nothing in partnership with Him.

What does all this reinforcement mean? When 'he' truly dies because of the persecution of others, 'he' will also receive goodness from Allāh, so 'he' is sincere towards Allāh, and submits 'himself' towards Allāh from all of the fates of the actions of other people who persecuted 'him'. What of the evil people who are struck by magic or sorcery? That matter has been surrendered

135 Narrated by Abū Dāwūd.

136 Narrated by Muslim.

to Allāh. ‘He’ has no fear whatsoever regarding this issue. ‘His’ skin feels nothing, and even less so ‘his’ heart, because of ‘his’ death through magic, ‘he’ will not submit to the temptations of Satan, meaning interference form magic will not be eliminated by magic. ‘He’ is more fearful of the punishment in Hell than the prospect of illness from magic. So, until ‘he’ is dead, ‘he’ does not want to cure the ailments ‘he’ suffers by means of magic.

A second standpoint is that ‘he’ would not be fearful were an evil person to attack ‘him’ with magic. ‘He’ is not convinced that magic is capable of entering ‘his’ body because of ‘his’ conviction that ‘his’ soul believes in and has faith in Allāh to its fullest extent. ‘He’ is defiant of Satan and magic because ‘he’ is of the belief that a person whose faith is complete cannot be penetrated by magic.

When ‘his’ soul and body are truly filled with faith, and from the bottom of ‘his’ feet to the tips of the hair on ‘his’ head the blood of faith is flowing, then assuredly magic will be unable to enter, black magic will have no affect upon ‘him’, and Satan need not nor will be brave enough to approach ‘him’. However, do not be lazy and do not forget. ‘His’ conditional requirements must not be left aside, that is, ‘he’ must maintain conviction, ‘he’ must believe, and ‘his’ fullest determination must permeate ‘his’ entire body, with ‘his’ heart holding not the slightest doubt or anxiety whatsoever that magic will defeat ‘him’. Certainly, magic will be defeated and subjected before ‘him’. When magic forces itself to enter ‘him’ ‘he’ will accept that issue with resolve and until ‘his’ soul becomes altogether lost ‘he’ will not hold the desire to bend in submission, meaning, ‘he’ does not want to endeavor to lose ‘his’ affliction by means of magic. Since, ‘he’ is fearful of committing shirk to Allāh.

What about when ‘he’ is doubtful and anxious? Satan will detect this, because Satan enters into the body of ‘mankind’ following the flow of ‘mankind’s’ blood.

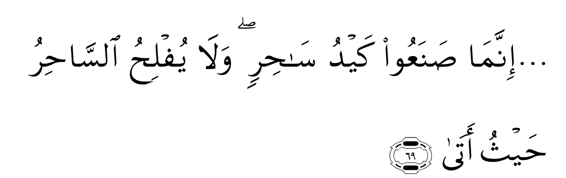
The Prophet ﷺ and his companions ﷺ, certainly did not possess the knowledge to repel magic. They did not possess talismans nor troops to repel the practitioners of magic and their charms. It was only their faith and their sincere belief alone that they possessed. However, magic was unable to enter. Was not the Prophet ﷺ repeatedly attacked by the disbelievers with magic? However, he clearly repelled magic and was saved. This is what we should emulate. When supposing, he ﷺ had in his possession a method by which to repel magic in the same manner as today, that is, in the way that is practiced by many people, then certainly he ﷺ would have taught this matter to his ﷺ

community. Is it not because this matter is so very important for us who live within communities and who sometimes are comfronted by issues such as that?

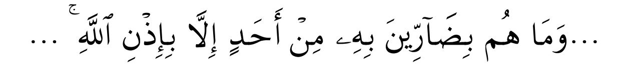
It appears that there is not one single ḥadīth or even one word or syllable that teaches regarding this issue.

They say, that the Prophet Muḥammad ﷺ indeed was protected by Allāh from the seduction and temptations of magic. Where is the proof? Isn't the knowledge that repels magic now carried out and practiced by many people who also fast? By means of adʿiyāʾ (sing. duʿāʾ - invocation, supplication, prayer) that are not those adʿiyāʾ of the Prophet Muḥammad ﷺ, but with mantras that are not in accordance with the teachings of Islām? When it is just for the sake of adʿiyāʾ then this is no great problem, since adʿiyāʾ are not bound by specific regulations and are not attached or bound to the words of the Messenger ﷺ, as adʿiyāʾ are free speech or whatever words one proposes as long as their content or language is not against what is within the bounds of Islām, such as words that promote shirk, etc. Are not adʿiyāʾ, mantras¸ and fasting and their various pre-requirements like worship yet without foundation? This is forbidden within Islām.

When observed from its various aspects, this knowledge of repelling magic is very important. Important for the dawāʿin (sing. dāʿiya – one who calls to Islām) and for the community who are faced with the various groups and people who are opposed to the teachings of Islām. This is because amongst those groups who are against and who oppose the teachings of Islām are many who believe in and make use of magic as well as make use of inner 'hidden strength' and the help of Satan. Why do we not come across proofs from the Prophet Muḥammad ﷺ about these issues? The reason is that this knowledge (of magic and the like) is included amongst that which is prohibited within Islām (and other religions in general for that matter). This includes shirk also. The Prophet ﷺ and those who have and maintain faith only possess one shield, that is certitude and belief with full hearts in Allāh. And people who are filled with belief in their hearts will not be affected by magic.



"…That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."[137]





…but they could not thus harm anyone except by Allāh's Leave…[138]

Within the interpretation of Tafsīr Al Manār for ayah 102, Sūrah Al Baqarah, is the following explanation:

"They, the magicians (practitioners of magic, sorcery, etc) possess no form of power besides (outside of) that which is attributed to Allāh by means of His motives. They deceive people, making out that it is they who possess a will mightier than that of an ordinary human being. And when it so happens that a person is affected by their actions, which in truth is not the work of magic, but is as the result of causes that usually occur. And that is what is meant in ayāh 102, Sūrah Al Baqarah (2), by "…except by Allāh's Leave…"

Based on the above explanations and proofs, a Muslim and a believer truly need not be fearful of any magic that approaches to threaten him. Their hearts need not tremble when threatened by the power of magic.

Hearts that are in doubt and chests empty of Imān (faith)

In the last paragraph, it was explained that a steadfast heart and firm conviction of the belief in Allāh will not allow the effects of magic to occur. Thus, contrary to that is a heart that is doubtful and empty of imān, and easily affected by magic and all manner of external suggestions. Satan knows when

137 Sūrah Ṭā Ḥā (20), ayah 69.

138 Sūrah Al Baqarah (2). ayah 102.

hearts are empty and devoid of imān, knows when hearts are anxious, and such hearts are easy to overcome by means of magic, sorcery, and external suggestions. Tafsīr Al Manār continues its writing in relation to its explanation of the interpretation of ayah 102, Sūrah Al Baqarah (2):

و انما تلك العقيدة الفاسدة تفعل فى النفس الواهمة

> *"And indeed it is false belief (corrupt doctrine) that influences a doubtful soul (self-fear), and does not have forbearance (wāhimah or easily influenced, open to suggestion)".*

As for a person whose heart is doubtful and anxious, that is fearful, will 'he' not later be the recipient of calamities as a result of those newly carried out matters and will 'he' not receive unseen consequences from whomever? 'He' is worried that 'he' miscalculated the number of 'good days' or 'bad days' according to the calculations of those expert in calculating the days for marriage, the days for demolishing a house, the days for medication, the days for work, etc., and 'he' doubts that later 'he' will not receive the (benefits of) hidden consequences from 'his' deeds.

Or 'he' feels the hostility of a person who according to the words of many people is a practitioner of black magic, and a sorcerer, because usually 'his' heart is evil and slanderous, so 'he' always worries in 'his' heart, or is afraid that later 'he' will be struck by the enemy earlier with magic or sorcery.

What is clear is that 'he' is doubtful and anxious, is not faithful nor steadfast (in 'his' belief) towards Allāh, and so 'his' heart is always empty and according to the Javanese culture, 'his' heart is 'apart' or 'still in cracks'. So, it is via these 'cracks' that later on 'he' will be entered into by Satan or the unseen influenced by Satan. By these means then, the sorcerer or practitioner of black magic easily enters into or assaults upon the soul of others who are easily influenced or smitten thereby. And indeed, usually a person who is easily affected by magic is one of those people who are weak in body and soul, and also a person who is easily affected by suggestion. On the other hand, when 'he' has a firm heart, full of conviction, accompanied by imān towards Allāh alone, and it is only Allāh who protects them, such a person will be saved from disaster.

This is the explanation from the Prophet Muḥammad ﷺ within a qudsī ḥadīth:

يقول الله تعال : أنا عند ظن عبدي بي ، وأنا معه حين يذكرني

"Allāh decrees: I am as My slave thinks, and I with him, when he remembers Me".[139]

When a heart doubts and is always shadowed by evil situations, then that which is evil will occur later. When a heart is clean, thinking well of Allāh, then that which is good will take place later. How can Allāh bestow help upon a person whose heart despairs, 'his' heart is unconvinced that Allāh is always with 'him', and who always bestows help upon His servants? How can Allāh bestow help upon a heart that stands on a fence (neither here nor there)? Whereas we as 'mankind', when we are anxious with doubt, are not full of intent and we are unable to help. What when we are ordered to help with a full heart, whereas it is sorely deficient? What when we are expected to help with conviction, yet 'he' is doubtful? We would ourselves slip into that hole later. Such are comparative lessons within the ranks of 'mankind'. What further then when they are from Allāh?

A person who suffers from a certain illness, it is hoped that 'he' always upholds in a goodly manner that Allāh is the One who helps 'him', and this is the staple which helps speed up the process of 'his' recovery. Thus when 'his' heart is doubtful 'he' will not recover, and assuredly medication will serve no purpose.

One day the Prophet Muḥammad ﷺ visited a bedouin who was suffering from a fever. The Prophet ﷺ tried raising the man's spirits, so that he would be thankful towards Allāh and would quickly regain his health and rid himself of his illness.

The bedouin was unconvinced and remained pessimistic. In regard to this he said to the Prophet:


بل هى حمّى تفور على شيخ كبير لتو الجه القبور

139 Ḥadīth Qudsī, narrated by Bukhārī.

"But this is a hot fever that has befallen an old man, which will thrust him in the grave".

So the Prophet ﷺ replied:

فَهِيَ اِذًا

"If so, then that is what will happen".[140]

Thus, it is clear that a heart that is doubtful and empty of imān, will have difficulties in ridding itself of dangers. It is no wonder then that when there is a big, sturdy banyan tree that collapses during a tornado, it is not necessarily the wind that caused the collapse of the banyan tree. It may have possibly been caused by an internal fragility within the trunk of the banyan tree. Thus after the wind arrived, that tree collapsed because of its own internal fragility. So, a soul that is doubtful, will not easily be cleansed of all its troubles.

All of the above explanations and analyses can be unlocked and concluded as explainedwithin Sūrah Al Baqarah (2), āyāt 155-157:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aṣ-Ṣābirīn (the patient ones, etc.).

140 Ḥadīth Ṣaḥīḥ, narrated by Bukhārī.

Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return."
They are those on whom are the Ṣalawāt (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.[141]

Various mysterious experiences

Still continuing within the matter of defending oneself against magic, witchcraft, and black magic, a person who is in a doubtful state will be embraced by the knowledge of a person who is evil, namely, by one from amongst the magicians. The events experienced by the author, or by those of his close friends, already prove that a person who is lacking in imān can easily be penetrated by magic.

First experience.

A close friend of the author of this book, Rahmat is his name, at the time (1956) he was still a pupil at an Islāmic boarding school in the region of Lasem, Central Java, personally experienced an extremely strange event. This narrative begins at the time he was noticed by a beautiful girl, the daughter of a rich, authoritative person who coincidentally neighbored the Islāmic boarding school he inhabited. The girl indeed possessed a pretty face, and even though she fell in love with Rahmat, who himself was handsome, yet Rahmat did not accept it (her affections for him) because he already had a girlfriend in his home village. Although having already undergone various processes, even to the point of Rahmat having met with the girl's parents, yet he was forced to reject those advances.

According to the words of those people around the Islāmic boarding school, it was said that the parents of the girl were extremely angry and were in the habit of seeking solutions by the use of evil endeavors, performing acts of witchcraft, sorcery, and black magic. However, the heart of Rahmat was not frightened or atremble at all towards the various tales he heard. He constantly maintained full imān and held no doubts whatsoever. Eventually, one night he heard a voice so loud that it rattled the tiles on the roof of the Islāmic boarding school. He remained quiet and made duʿāʾ to Allāh as usual. His heart remained steadfast with not doubt or anxiety. He challenged the oncoming

141 Sūrah Al Baqarah (2), āyāt 155-157.

magic. He felt that there was an invisible force against him. However, there was nothing tangible. On the second night, the loud voice arrived once more and shook the walls and the fence of the Islāmic boarding school. The third night was similar to the second night. However, Rahmat did not allow magic to overcome him.

On the fourth night, Rahmat heard a voice calling from outside. The voice was extremely strange. His blood chilled and his hair stood on end. The strange voice was gone when he went to look outside. Once he returned into the school, the voice again began calling him. Mysterious and strange, and screechingly shrill, it called out Rahmat’s name.

Once he went outside again, he came across a bottle wrapped in white cloth, and after he opened it, he found the bottle to be full of tens and tens of needles. Rahmat was puzzled and his heart was somewhat fearful. Eerily, there appeared to be in his innermost self a voice that disturbed, doubted, and was anxious. He did not know the reason why.

For two nights, Rahmat was restless. Now this was what the magician hoped for, for the person who was being attacked would successfully fall. And this is what has already been said that the heart which is doubtful and anxious will succumb to magic. The heart that is anxious means that its defense has already deteriorated.

On the following night an amazing event occurred. Rahmat vomited blood and fell unconscious. However, eventually he was able to receive the assistance of the (local) *kiai* (a respectful title for an Islāmic teacher) who learnt of his fate. And he healed him. We are able to conclude from this that at the time his imān was full there was no intrusion capable of entering, yet once his heart became doubtful and anxious then he fell prey to magic.

Second experience.

This event was experienced by this books author together with some friends. In our village there is a large tree that has trunk almost two and a half meters wide. That tree is located in the middle of a graveyard. People seldom walk under it during the day let alone at night. Many people have been affected and all have been in receipt of accidents from that tree. The village administration had already offered a reward to anyone who could cheaply remove the tree. Many old people, shamans or people with ' inner knowledge', had already deposited an amount for the villager who rids the village of the tree. However, whenever the day has arrived for the trees felling, the villager

concerned has had a bad dream and has decided not to fell the tree. Four people from different villages have already cancelled felling of the tree. Indeed, it is apparent that many people have become sick as a result of this issue.

Finally, the author together with his friends determined to buy it, in order to use its material for a school and as fuel to burn. On Sunday (no particular day was chosen and no offerings were made to the tree itself) the felling of the tree began by many small children. There was a commotion in our village. The young brave children of the village instigated a revolution in belief, superstition was eliminated. The dried wood was later put on the market by my friends and it was to be exchanged for coffee from the local cafe close to the former site of that tree. However, the owner of the cafe did not want the wood from that tree because he said it did not burn. Strange isn't it? Yet from amongst my friends was not one of them who had any problems with the dried wood from that tree. By means of the power and help of Allāh, everybody was saved from the fears of the old people. This matter was as a result of us not feeling fear or anxiety or doubt in regards to the tree. Where it to be that we were fearful, then it would have been that we had committed shirk. Such was the opinion of all of us.

Paying attention to the above two events, which were experienced by the author of this book and our close friends, they indicate that a heart that is doubtful is indeed dangerous for inner salvation and our imān. The plans of Satan are indeed very clear in the above events. Satan is truly the enemy of 'mankind', why then is 'mankind' fearful of and anxious towards him? Doesn't this make Satan happy? This is the case when 'mankind' is fearful of Satan. The arena that is 'mankind' is really disposed towards Satan, and so Satan is already aware that there are people who fear and worship Satan, and this provides good opportunities for Satan 'to pounce upon and overwhelm' human beings.

We, the Islāmic community, are of the opinion that whenever 'mankind' is fearful of Satan, shirk will eventuate therefrom. People who are respectful of and admire Satan, will also have their imān destroyed. People who respect Satan are those who perform various offerings or are fearful of shrines and haunted places, and this is because their imān has already been stolen by Satan. So, we must be careful and not allow our faith to be ruined.

Third experience.

This event was told by a Kiai from the village of Padurenan, Kudus¸ Central Java, at the time of the Dutch colonization of Indonesia before. Even

though this story is pertinent to a disbelieving individual, namely Governor Van Der Plas (early 1900's) who during the Dutch colonization once travelled to Kudus and he had the plan to destroy Islām from within, so in that regard it is good for this story to be inserted here.

It is known that some Kiai in the region of Kudus possess knowledge of magic and together they consulted and decided to strike at Governor Van Der Plas with sorcery and black magic. And so it happened that the Kiai from Kudus put such into practice in order to bring about the destruction of an enemy of the religion of Allāh. However, it so happened that the magic and sorcery which had struck many a time like rain, was unable to make that disbeliever sick or feel sick. The magic and sorcery from the various experts which rained down upon Van Der Plas was to no purpose, and was unable to penetrate him. Was this because indeed Van Der Plas possessed belief in magic or was it because he was not scared of nor doubted magic? Or indeed, the shayāṭīn actually possessed important roles in the carrying out of this magic and did not want to help the magicians and sorcerors when the one being struck at was their own friend (a friend of Satan). Only Allāh knows. However, it is evident that a person who does not believe in that magic (Van Der Plas) was unable to be penetrated by magic.



CHAPTER 11

BETWEEN DUʿĀʾ AND SPELLS (MANTRA)

Within the discussions here concerning the issue of magic and Satan, the matter of mantra and duʿāʾ are important because many people make comparisons between mantra and duʿāʾ. A mantra plays an important role within magic. Magic is unable to divorce itself from mantras. Or moreover, the mantra is one of the principal requisites of magic, regardless of when and where it occurs, and in whatever language. Indeed, there is magic that only makes use of mantras alone, and this forms a powerful and potent magic. Within this chapter, we will explain those matters pertinent to duʿāʾ and mantra.

The meaning of duʿāʾ

Someone who makes duʿāʾ to Allāh beseeches that something be bestowed by Allāh by means of the performance of duʿāʾ itself, according to the request of the person. Without question, this matter cannot ignore the endeavors to fulfill the conditions necessary for the achievement of that purpose. And Allāh will possibly accede to the beseechment of that person. In regard to this matter differentiations between the many duʿāʾ can be made according to their kind, as follows:

1. To plead for something that is unable to be striven for such as praying in order that one's child, who is far away overseas, survives and achieves salvation; so that 'X' or 'Y' is saved and graduates, etc. This matter is also dependent upon the situation at hand and the efforts of those who are prayed for. However, from the aspect of the one making the prayer, there is no other way except only concern or prayer alone without being able to undertake any other efforts whatsoever.

2. Make a prayer for oneself in order to be able to pass (examinations, etc), to be safe on a journey, to be able to earn much wealth, so that one's endeavors are successful, etc. This matter is more than likely also dependent upon the efforts of the person who prayed earlier. For example, even though the person who prayed earlier requested a pass in exams, yet 'he' did not learn, or in order that 'he' would be able to

become wealthy, yet made no effort to work for it, then those prayers would be to no purpose.

3. Praying in order that other people are able to enter Paradise and be saved from Hell. This matter is at the discretion of the Grace of Allāh alone, and is detached from the efforts of our praying.

4. Besides all of that, there are kinds of prayer that indeed the people who make them are unable to achieve whatsoever, or are included amongst those matters that are outside of common sense.

All of those (prayers) cannot be separated from the Grace of Allāh and His help. However, all of those prayers are able to be understood by means of a healthy mind, whether it be by the reading or the meaning of those prayers. All of them are in agreement with what is required and in agreement with the course of healthy thinking. Clearly, between the meaning of a prayer by means of what is expressed, or of what is read within a prayer, there is the capability of it being accepted by a healthy mind, that is, there is nothing outside of the mind's eye.

Conditions for Duʿāʾ

Apparently, according to existing explanations, the person who prays must also be considerate of the conditions (terms) in order that 'his' prayer be granted by Allāh. Amongst other conditions and matters that must be considered are as follows:

1. It is desirable that prayer concerns itself with matters that make sense and could possibly occur. Supposing a prayer was in order that one could fly rapidly into the sky, or in order that one can be young again like a child, or to in order that one can make money out of paper, etc. These matters make no sense and are unable to be prompted by means of prayer, even though with the permission of Allāh, they can take place.

2. Do not make prayers for those matters that violate the commands of Allā, such as for 'X' to be hurt, or in order that the business and property of 'B' is destroyed, or in order that 'C' is struck by lightning, and so on.

3. Pray with humility (خشوع - <u>*kh*</u>*u*<u>*sh*</u>*ū*ʿ) and performing prayer (صلاة - *ṣalāt*) as well as drawing oneself closer to Allāh. Or, according to the conclusions arrived at from the explanations obtained from religion, it is hoped the person who makes prayer does so within the arena of the following:

   a). with a patient heart.

   b). with ṣalāt.

   c). with humility and with a gentle voice.

   d). filled with fear (in case of non acceptance), or with a fear (خوف - <u>*kh*</u>*awf*) of Allāh.

   e). full of hope (of being accepted) or of success (رجع - *rajaʿa*).

   f). fulfill Allāh's commands.

   g). believe in Allāh.

   h). devotion to Allāh by perfecting 'his' worship.

   The following explanations illustrate what has been concluded above.

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ
ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when My slaves ask you (O Muḥammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

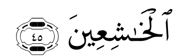
So let them obey Me and believe in Me, so that they may be led aright.[142]

فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ



So, call you (O Muḥammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allāh) may hate (it).[143]

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى



And seek help in patience and Aṣ-Ṣalāt (the prayer) and truly it is extremely heavy and hard except for Al-Khāshiʿūn [i.e. the true believers in Allāh - those who obey Allāh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].[144]

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ

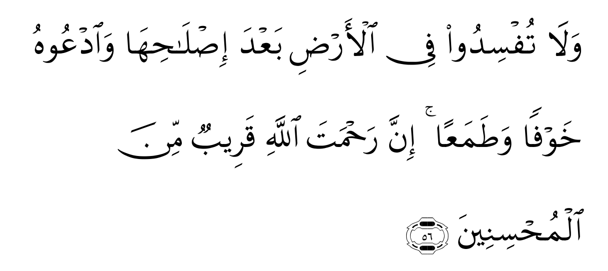


142 Sūrah Al Baqarah (2), ayāt 186.

143 Sūrah Al Mūʾmin [or Ghāfir], ayāt 14.

144 Sūrah Al Baqarah (2), ayāt 45.

Invoke your Lord with humility and in secret. He likes not the aggressors.[145]



And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; surely, Allāh's Mercy is (ever) near unto the good-doers.[146]

Thus, it is clear that the strength of a prayer does not lie in the words or sentences that are read, but in the strength of the imān, the sincerity and the conviction of the person making the prayer. However, as a Muslim, one must be careful and with humility (تواضع - *tawāḍu*ʿ) towards Allāh, at the time of making prayer to Allāh, and that the contents of that plea are with beautiful words, with polite words, and with words that are certain and with the objective aimed for. Those sentences are to be arranged in a manner that contains a sufficiently clear and appreciative meaning. People who feel themselves to be weak natured, when they appeal to the Almighty Essence, it is hoped they will use words that are full of humility and wisdom. Like a child beseeching 'his' parents, or a subordinate requesting something of 'his' superior, assuredly with hearts that are at peace and full of hope, with manners that are polite and indicative of noble character, full of respect.

Certainly, words that are arranged into a string of wonderful sentences would be repeated at each definitive time full of hope and optimism, because Allāh will bestow His Mercy, are in accordance with the plea requested by the servant earlier.

Moreover, when we remember that such prayer is worship, then the person who prays must be of the intent not to ignore Allāh's commands and His

145 Sūrah Al Aʿrāf (7), ayāt 55.

146 Sūrah Al Aʿrāf (7), ayāt 56.

prohibitions, and this matter is for it is for those who want to submit to Allāh’a Will. There is an explanation that states that prayer is worship, as narrated by Imām Tirmidhy.

اَلدُّعاءُ مُخُّ الْعِبَادَةِ

Duʿāʾ is purity of worship.[147]

With this then, it is clear to us that a duʿāʾ is different to a mantra, even though we have not yet actually described in words or names as to what a mantra is. However, we have already shown that the difference between them is vast, both in theory and in a practical manner.

Mantra (Spells)

It is apparent, even when we pay cursory attention, that the difference between duʿāʾ and mantra is evident. Making duʿāʾ (praying) is to request from Allāh *with speech and words that are ‘free’ and act as worship towards Allāh*. However, a mantra is *a certain specific (form of) speech read by someone in the framework of worship to a certain something or within the framework of a magical ceremony*.

The speech of a mantra is certain, specific, and cannot be changed. We are unable to understand the meaning of many of the words, and that may often be the case even with those themselves who read the mantra. Many of the words also, when valued according to the criteria of the teachings of Islām, are words that resonate shirk (polytheism) or indeed are shirk towards Allāh. What is more, the words are often read within a specific timeframe. Originally mantras were read within the bounds of specific requirements. Whether the reader understood their meaning or not, it was all the same. Whether the words made sense or not, it was of no consequence. When read, assuredly amazing or incredible matters would later in fact take place.

Thus, when examined truly, there are various specific requirements for mantras, namely, as follows:

1. Read at a particular moment and time.

147 Narrated by Tirmidhy.

2. Read after other requirements have been fulfilled, such as finishing a fast, or after objects or work have been fulfilled.

Consequently, there is much that does not make sense. After a mantra (spell) has been read, the enemy parties feel fear, they become paralyzed, they feel sick and cry out, their eyes or stomachs become sick, etc. Or, after having read a mantra, 'he' becomes strong, is able to lift rocks the size of a quintal, is able to fell large trees, etc.

What is the relationship between a mantra and lifting a rock the size of a quintal and increase in strength? What is the connection between a mantra and the invulnerability of the skin to the penetration of arrows? What is the relationship between the two of them according to the logic and reason of a healthy mind? What we mean here is, when we drink a strong medication the effect is strong, and this is a natural relationship and is reasonable and scientific. But, a mantra? Of course, there will be those who answer that all of this is subject to the will of Allāh, right? However, let us try to make duʿāʾ in the usual manner, not reading a mantra whose words or speech is specific as before, and when we dare to violate the rules that are an accompaniment of reading a mantra, then surely there will be no effects or consequences as the result of anything that is not that duʿāʾ? Mantras (spells) are able to produce what has already been aimed for or aspired for when all of its requirements have been fulfilled. It is obligatory for them to be fulfilled. When they are not, then assuredly that which is desired will not happen and will not take place. So, the strength of a mantra lies in its words or lies in a specific sentence, whilst also being read under specific conditions.

Between Duʿāʾ and Mantra (spells)

When we desire to be invulnerable and inpenetrable to bullets, then this or that mantra is read, and other requirements are fulfilled, such as treading one's foot on the earth three times without breathing, facing towards the east of Arabia and closing one's eyes, and whilst in possession of that knowledge, having beforehand fasted for 7 days in a row and besides that, have already slaughtered a white chicken and fulfilled other requirements. Then surely our desires will come to pass.

Let us try another way by reading a duʿāʾ or praying to Allāh at the time of facing an enemy on the battlefield. An example of the way such a duʿāʾ sounds is: "O my Lord. Grant this Your servant the strength in order that later on bullets will not penetrate or even graze my skin, let alone hit it. Or when a

bullet comes towards me, let it miss me. O my Lord. When I am jabbed, then allow fire to come out. O my Lord, grant this my request”.

Read that duʿāʾ ten thousand times, to the point of crying, and until we whimper and with all submission. Try it. Certainly, it will not be answered by Allāh, because our duʿāʾ (such as that) make no sense, is unnatural. What is natural is that the skin of ‘mankind’ is penetrable by a bullet, and when stabbed blood does come out. Inshāʾa Allāh (إن شاء الل – if it is Allāh’s will). That is natural, and makes sense to a healthy mind. Try reading that duʿāʾ a million times. You can right? Possible we will answer that Allāh the Almighty, can preordain matters such as that. Truly. However, usually when Allāh grants a certain duʿā it is not detached from the laws of cause and consequence. And it is also dependent upon the healthy endeavors of the person making the duʿāʾ. However, regarding the matter of a mantra, much has happened in fact, and the person reading the mantra is already convinced of its effectiveness or certaint of its being granted as a result of what was presumed earlier. Like for example, a person who reads a mantra in order to lift a rock weighing one ton, and he is convinced that later he will be truly strong. Assuredly strong. This is the difference between a mantra and a duʿāʾ.

A person who makes duʿāʾ does so in the hope that Allāh is able to grant ‘his’ request. In order that ‘his’ child who is undertaking Ḥajj will be safe, or in order that ‘his’ child successfully passes ‘his’ examinations, or in order that ‘his’ child, who drives a vehicle will always be safe, or in order that one receives blessings from Allāh to always be healthy and safe. However, all of these matters cannot be exempt from the endeavors and efforts undertaken by ‘mankind’. Requesting a pass in examinations should include diligent learning and application. A request for the safety of a child whilst driving a vehicle should also include acts of care (by the child whilst driving). Requesting health and strength should always include guarding the condition of the body and guarding ones health by means of the advice given by the doctor.

Differing with the person who reads a duʿāʾ is the person who reads a mantra convinced that by having read that mantra, later ‘he’ will certainly be able to achieve and have proof of what ‘he’ meant for ‘himself’ earlier. Like within the stories of the 1001 nights there is the miraculous lamp of Aladdin who when he rubbed it, it created whatever was desired by him. Such is the conviction of the person who reads a mantra.

However, this is different to a duʿāʾ because the person who makes duʿāʾ is unable to know whether ‘his’ duʿāʾ will be granted or not. This matter will be waited for by the person who made a duʿāʾ with a hopeful,

apprehensive¸ totally submissive heart, a heart encompassed in obedience and always close to Allāh. When ‘his’ request is granted, that is indeed what ‘he’ wished for. However, when it is not granted, then ‘he’ thinks that possibly now was not the right time, or possibly it was not the Will of Allāh, or possibly when ‘his’ request was able to be carried out possibly that matter brought about misfortune because it was not correctly formatted, or when that matter was not granted by Allāh, possibly it was intentional on the part of Allāh that His servant was always allowed to be close to Allāh.

Such are the differences between duʿāʾ and mantra, different in their conviction and manner, different in their beginnings and in their ends, different in their physical or material readings and in their requirements.

About Duʿāʾ, consequences and hidden matters

We are already aware of a certain common or customary law that states that a person who eats will become full, fire will burn, etc. We do not need to make a duʿāʾ to Allāh in order that we can be full, and as long as we eat, our stomach will be full. We do not need to make a duʿāʾ to Allāh in order that fire is able to burn, but as long as we burn paper, it will surely burn, usually. This is known as the law of nature or natural law. The law of causality, or causation.

Is this not what is meant, that a duʿāʾ must be accompanied with effort? What is the cause? Because we are already able to see those causal events and we know their outcome and consequences.

There are also matters that are apparently the same as those matters above, yet in actual fact they are different. We have already experienced (during our lifetime) the taking of medication as prescribed by doctors. On the basis of the diagnosis and therapy from the doctor, we believe that whatever ails us can be cured by means of this medication, that is, that illness by means of that medication. So, we have tried all manner of medications and prescriptions from the doctor, but the results are empty, and the one who is ill remains so.

That is the difference between the law of causality and the certainty of Allāh. Thus we need to make duʿāʾ to Allāh.

Another example.

We travel along the edge of a road with care. However, unexpectedly, there is a car careering skidding towards us, and we are subjected to being hit by the car. This results in pain or death.

That is (held) between the endeavors of 'mankind' and the certainty or divine decree of Allāh. Thus we need to make duʿāʾ.

Sometimes, 'mankind' already endeavors very strongly in satisfying and fulfilling all of 'his' various requirements and efforts. However, sometimes it happens that the efforts of 'mankind' are restricted. Then 'he' is forced to face a reality that can no longer be avoided. The authority of Allāh will prevail.

There are also matters that amaze. A car falls into a ravine 100 metres deep, or an aircraft falls form the sky, and yet there are still one or two passengers who survive, and remain alive. Allāh is Almighty.

Herein is the function of duʿāʾ, because it so happens that 'mankind' is a weak being. So don't beat one's chest, braggingly. That is the difference between the law of causality, duʿāʾ and matters that are strange. Thus, we need to make duʿāʾ to Allāh.

What is the relationship with mantras?

A person who has an amulet or a talisman or a mantra, according to the owner of the story, was tested by having his house burnt. Even though the wooden house was doused with kerosene, and set alight, it did not burn. Other people also testified to this.

So, what is the connection between a mantra and wood that could not be burnt by fire even though it was doused in kerosene? Was it the outcome of a duʿāʾ or from the reading of a mantra? What is the connection between strength capable of lifting a rock as heavy as a quintal with a mantra? Was it the outcome of a duʿāʾ or from the reading of a mantra? Certainly, you will try to answer this.

Of course, attention must also be paid to the connection between a duʿāʾ and the *sunnatullāh* or *causation* as has already been explained. Do not suppose that a duʿāʾ is able to trespass upon the the sunnatullāh or the law of causality. Can a person who is unable to swim whatsoever, merely by means of a duʿāʾ immediately be able to swim in a river? Is it possible even when making a duʿāʾ for a hundred years that someone is able to fly high into the sky just by using 'his' two hands?

There are many people who state that there are absolutely amazing matters, and these matters take place outside of 'mankind's notions. Indeed it is true. This is known as the gift of Allāh, solely due to the Grace of Allāh, in accordance with His Mercy and Judgement.

By means of the above explanations, we know that sometimes Allāh preordains matters or events by the intervention of the laws of causality, due to a duʿāʾ from a servant who has already by means of 'his' submissiveness made a duʿāʾ to Allāh.

Laws regarding Mantras (spells)

Within a ḥadīth from Abū Dāwūd it is narrated that a person went to the Prophet Muḥammad ﷺ and asked:

> *"We used to make incantations (mantras) during the times of ignorance, so we said 'O Messenger of Allāh ﷺ, what is your opinion on this matter?' The Prophet Muḥammad ﷺ answered: 'Let me hear your incantations, for incantations which do not have shirk in them are fine'.*

There was a companion of the Prophet ﷺ who read āyāt from Al Qurʾān to a sick person, and the patient recovered and he (the companion) received a gift from the family of the sick person. This matter was related to the Messenger of Allāh ﷺ, and the Prophet ﷺ said:

> *"Incantations (mantras) are falsehood, yet you obtain blessings from sound mantras".*

Meaning duʿāʾ that are sound and true.

عن عبد الله بن مسعود رضي الله عنه قال: سمعت رسول الله
صلى الله عليه وسلم يقول: إن الرقى والتمائم والتولة شرك

From ʿAbdillāh bin Masʿūd ﷺ who heard the Messenger of Allāh ﷺ say: 'Indeed, ruqyah and tamāʾim and tawalluh (a

kind of magic, that is distraction because of love infatuation) are shirk'.[148]

In regard to this matter there was an old person who arrived at the house of a companion of the Prophet ﷺ. The householder requested that a mantra be read to ward off any of their sicknesses. The old person read a mantra and placed a thread around the neck of the householder. When the companion of the Prophet ﷺ went home the talisman (around his neck) became visible to him and he decided to throw away the amulet and said: "the family of ʿAbdullāh does not need to wear such as this. I heard the Messenger of Allāh ﷺ say: "Mantra, amulets and tawalluh are shirk". His wife (of the companion of the Prophet ﷺ) said: 'Why did you say that?' The companion answered: 'By Allāh, some time ago my eyes were sick and I went to the house of a Jew, and he treated them by means of a mantra until they were well again'. ʿAbdullāh said: 'This was a matter was shirk. Why did you not carry out that which was carried out by Muḥammad ﷺ, that is poured water into the eyes and read this duʿāʾ:

اللهم رب الناس اذهب الباس اشفي انت الشافي لا شفاء الا
شفاءك شفاء لا يغادر سقما

"O Allāh, Lord of mankind, remove the hardship, grant cure for You are the Healer. There is no cure but from You, a cure which leaves no illness behind".[149]

According to the above explanations, making a duʿāʾ that is not as explained by the Prophet ﷺ, is permitted by law, as long as the contents of its words do not bear the aroma of shirk. When the contents of that duʿāʾ are shirk in meaning, then it is forbidden.

Valid Mantra

It has already been clarified that between mantra and duʿāʾ there are indeed differences both in meaning and in physicality between them. However, here is a clause that states or indicates that the words of a mantra are valid. This

148 Narrated by Aḥmad.

149 Narrated by Abū Dāwūd and Ibnu Majah.

matter that we refer to is assuredly not a mantra, but rather a form of duʿāʾ, and is only to differentiate between a duʿāʾ, which according to their words is said to be a mantra.

Mentioned above is a duʿāʾ taught by the Prophet Muḥammad ﷺ about pleading with Allāh in order to be cured from illness. In order to be clearer, below we will mention a number of aḥādīth that have a connection with the matters above:

باسم الله ارقيك من كل داءٍ يوذيك باسم الله ارقيك من شر
كل نفس او عين حاسد الله يشفيك باسم الله ارقيك

"In the Name of Allāh, I beseech Allāh to protect you from all illnesses that would intrude upon you. In the Name of Allāh, I beseech Allāh to protect you from the evil of all kinds of soul or the eye that envies. Allāh cure you! In the Name of Allāh I beseech for your protection".[150]

The above ḥadīth is ṣaḥīḥ Muslim, from Abū Saʿid al Khudrī, who narrated that the Messenger of Allāh ﷺ had ruqyah (incantation upon) made upon him by the angel Jibrīl with a duʿāʾ as the one above. Certainly you will ask why was he ﷺ subject to ruqyah? It is true that the meaning of ruqyah is an act of ʿ*audh* (عوذ), or taking refuge. However, there is both ḥalāl and ḥarām forms of ruqyah, as already explained, that there are duʿāʾ that are permitted and those that are not, as well as mantra that are permitted and those that are not, depending upon their content and the wording contained within them. However, those mantra that are permissible usually are not referred to as mantra but as duʿāʾ. And the above ḥadīth is generally a duʿāʾ for the recovery from an illness.

أنزل رحمة من عندك وشفاء من شفائك على هذا الوجع

150 Narrated by Muslim.

…may it happen that You send down Your Mercy and the recovery from Your for this illness…"[151]

Above is a duʿāʾ taught by the Prophet Muḥammad ﷺ and it is found in the Sunan of Abu Dāwūd.

The above aḥādīth indicate that a duʾāʾ read by the Messenger of Allāh ﷺ is usual and proper, in the same manner as those adʿiyāʾ normally read. And it points out that ruqyah is a duʿāʾ anticipated as permitted by religion.

Furthermore, one time a person was affected by a sting and a companion made the following:

فانطلق يتفل عليه ويقرأ الحمد لله رب العالمين

Then he blew a little spit upon it and read, "Al Ḥamdu lillāhir Rabbil ʿĀlamīn" over it (that is, Sūrah Al Fātiḥah).

After that, the person who was earlier sick was healthy again. In regard to this matter within Zādul Maʿād (Provisions for the Hereafter – Ibnul Qayyim Al Jawziyyah) it states that:

وقد قيل أن موضع الرقية منها: إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ

Meaning*: And it is already stated, that the use of ruqyah is the ayāh, "You (Alone) we worship, and You (Alone) we ask for help"*.

Indeed, within dealings of this matter in times before, there were already debates about duʿāʾ and ruqyah. Consequently, many of the companions of the Prophet ﷺ requested explanations from him ﷺ concerning those laws governing ruqyah, which had been around since the 'Days of Ignorance' (جاهاية – *jāhilīyah*; state of ignorance; pre-Islāmic times) and even into the time of the Prophet ﷺ. Ruqyah sometimes still influenced the companions of the Prophet ﷺ and so he ﷺ said much about ruqyah. However, what he ﷺ was referring to was duʿāʾ and regarding this matter he ﷺ gave many

151 Narrated by Abu Dāwūd.

examples of various duʿāʾ, which according to the words of the people of jāhilīyah were ruqyah. Thus it might be that what is said to be ruqyah by the people of jāhilīyah is in fact duʿāʾ.

CHAPTER 12

OBJECTS AND HIDDEN STRENGTHS

The ghaib (غيب) is 'that which is hidden', the 'invisible'. That is, something that exists but 'mankind' is unable to see it, such as angels, Paradise, Hell, etc. Thus, in this way, ghaib means something that is said to be invisible because we are incapable of seeing it, since such is outside of our scope. So, the Jinn, the angels, etc., are all ghaib to us, but for Allāh they are not ghaib.

That which is meant by 'invisible strength (power)' in objects within this chapter is, an object that is considered to have causal power that does not make sense to the mind, or that between the power that exists and the reality that occurs there is no connection whatsoever. Like a knife that can extinguish the flames of a blazing fire, or an agate that is worn in a ring on a finger of the hand and the wearer can lift a single stone weighing a quintal, etc, etc.

Those objects are preserved and purchased by interested people who regard them as amulets, talismans, and *tumbal* (Javanese, Jakarta – protective agents). Many people stow them in the undergrowth or at the base of a tree, or at the corner of a house so that thieves will not dare to enter, or placed on the roof so that any fire that burns the house will be unable to burn the wood of the house, etc.

The nature of objects

All the created beings of Allāh possess individual idiosyncrasies in accordance with their dispositions. That is what is known as the *ṭabīʿat* (طبيعة – nature of things, character, individuality) of an object. Even within the smallest objects such as atoms, they remain unchanged in their character. 'Mankind' has already successfully investigated what it is that characterizes and avails (benefits) itself of a certain object, to the point where now, with the advancement of time, the world's technology is really quite astounding. All of this is as the result of the investigations of 'mankind', of the benefits or dispositions of the objects that exist. How can this happen?

To clarify, it is as follows.

All atoms, all other particles, gases, fire, water, stone objects, gypsum, coal, manganese, and other objects, possess benefits and special uses or uses that are different according to the characteristics or nature of the individual objects themselves. Modern technology is already capable of revealing all the secrets of those objects and utilizes them in various fields. Modern science has already found out all (or the majority of) the secrets from the objects on this earth, and endeavors to continue investigating the secrets of the universe, that later will eventually be able to benefit 'mankind'.

So, now we are ready to broach the main point, that is, concerning objects that possess invisible powers. As an example, stone is used by us and its specific features are that it is used as a building material and road base, and other uses we already know of. However, there are stones that are elevated in ranking amongst certain people to become sacred objects, become idols, and become 'Gods' besides Allāh. And with that, there are still many people who consider themselves to be 'servants' of those objects. There are also those who raise the status of a rock to be that of a shield when there are bullets (flying around) or sword that will hit. There is also a stone that becomes a shield for a person with a sick stomach, that is, as a healer, etc.

The characteristic feature of fire is that it burns. The feature of cattle is meat, milk and energy for 'mankind'. However, there are also people who express their ignorance, possessing opinions and beliefs that are false according to religion, and who are of the opinion that objects and animals are sacred.

The above explanation is an analogy for those others. Like iron, knives, swords, daggers, agate, all of which do not possess their own characteristics according to the laws of causality or the law of causation, which are able to be accepted by healthy minds.





[Mūsā (Moses)] said: "Our Lord is He who gave to each thing its form and nature, then guided it aright."[152]

152 Sūrah ṬāḤā (20), ayah 50.

This means that Allāh has already created a predisposition for every object and His creation in order to live and hold its own kind of identity.

The Instinct, characteristics and features of objects are the disposition and identity that will later enable the identification of those various objects. All elements of the creation of Allāh, possess characteristics that are of usefulness and benefit that are *not determined according to the beliefs* of people who do not understand or are stupid, by a person who discommends and is confused in 'his' thinking. But rather, their usefulness is according to the nature and character as determined by Allāh upon those objects.

Talismans and Charms (amulets)

The beliefs of communities from various nations, both in the west and in the east, are extremely strong towards a certain object that possesses invisible powers. Those are objects, such as talismans against disaster, as a fire repellant, against thieves, against enemies, against bullets, etc. By keeping the objects that they call amulets, they are not injured even though it be that they are pommeled, hacked, or hammered. Moreover, when they are struck by bullets, they do not penetrate their skin.

There are many stories of people whose skin is invulnerable because they possess amulets or talismans, and this matter is able to be divided by type as follows:

1. Amulets or charms that ward off disaster or danger.
2. Charms in order to attract sympathy in order that other people fall in love and love them.
3. Charms in order to be strong and invulnerable.
4. Charms in order to hurt other people.
5. Charms that make one healthy and increase livelihood.
6. Charms to save oneself from danger, such as for mothers who experience difficulty in childbirth.

They come in various forms, such as those that are sticks from wood or cane, or a belt that is able to kill when it strikes a person or an animal, etc. In Indonesia, such objects include knives (daggers), agates, tattoo paper wrapped

in white cloth, etc. They also exist in other nations such as India, the Middle East, Africa, and in primitive areas anywhere in the world. So, it is no surprise then that this matter has been occurring since (before) the time of the Prophet Muḥammad ﷺ, resulting in many aḥādīth concerning this matter. All of that can indeed happen.

Indeed, those matters have been proven in reality. However, those matters also cannot be guaranteed, because many of those charms in reality are unable to do anything at all. Many of them 'miss the target' and are not real.

In this matter, Satan follows as well as assists in the acceleration of the realization of invisible powers upon those objects. Satan assists with his power in order that 'mankind' increases their belief in those 'objects of charm' and increases their conviction in those objects.

There is a case that indicates that those amulets indeed were not necessarily useful, and that was in 1966, at the time when people were hectically involved in combatting Communism. Many of the youth possessed shields made of cane that had already been 'empowered' by certain people and which had been bought at an expensive price. However, the author knows that there was one of the youth who was challenged by the co-author himself, named Hamid, that he was brave enough to be hit with one of those cane sticks, in the face or on the body whichever suited the youth, and later Hamid would reimburse him with a stick the size of a forearm, and likewise choose to hit him wherever he liked. However, the youth was not brave enough to accept the challenge.

The author also understands, that there was a person who betted that he would go to the cattle market and choose the biggest buffalo. The two of them (those making the bet) carried a cane stick, in order that the buffalo be struck upon its head and later the buffalo would be dead. Then, the one who would pay would be the one who took the bet, but when the buffalo remained alive then the one who would pay would be the one who possessed the charm (the cane stick) and the buffalo would be taken home by the challenging party. It eventuated in the person possessing the 'amuletted stick' not being brave enough to accept the challenge.

There are also many people who promise to be able to bestow a kind of mantra upon the youth, yet it so happened that many failed and suffered real wounds after they tried, and eventually those responsible were jailed. This occurred in our own area.

Laws concerning talismans and amulets

There are three aḥādīth that designate talismans and amulets to be ḥarām and shirk to Allāh.

عن عمران ابن حصين قال : ان النبى راى رجلاً فى يده خاقة من صفر فقال , فرعها فانها لا يزيدئك و هناً فانك لومت و هى عليك ما افلحت ابدًا

From ʿUmrān ibn Ḥuṣain who said: "Indeed the Prophet Muḥammad ﷺ saw on the arm of a man an amulet in the form of a brass band. So the Prophet ﷺ said to the man: "Remove that band because it does not add to you except weakness, and when you die whilst it is still on your arm, certainly you will never be saved".[153]

في الصحيح عن أبي بشير الأنصاري رضي الله عنه أنه كان مع رسول الله صلى الله عليه وسلم في بعض أسفاره، فأرسل رسولاً أن لا يبقين في رقبة بعير قلادة من وتر أو قلادة إلا قطعت

It is reported in the ṣaḥīḥ, from Abu Bashīr al-ʾAnṣāriy, ؓ; "That he was with Allāh's Messenger ﷺ during some of his travel. So he dispatched someone with the directive that he should not leave any camel's neck with a charmed necklace or any necklace, without breaking it."[154]

153 Narrated by Aḥmad and Ḥakīm.

154 Narrated by Bukhārī. (The Mushrikūn had a habit that they would place a talisman around an animal in order to prevent any evil from coming to that animal or to bring good. The Prophet ﷺ when he was in a journey, he sent forth a messenger to make sure that there are no talismans or necklaces or anything of this nature are tied to the animal. He commanded this person that when ever you see an animal that has this talisman then cut it off.)

Moreover, in one other ḥadīth written in chapter 11, section 6 concerning the laws of mantra, that is a ḥadīth which explains that:

إن الرقى والتمائم والتولة شرك

'Indeed, ruqyah and tamāʾim and tawalluh (a kind of magic, that is distraction because of love infatuation) are shirk'[155]

The three aḥāḍīth above very clearly demonstrate that talismans and amulets or 'tumbal' are shirk by law. There is no other explanation, and there are no pretexts that are able to accept their validity.

The full ḥadīth is as follows, that at one time, ʿAbdullāh bin Masʿūd encountered his wife wearing a necklace bearing an amulet, and he pulled the necklace and cut it. He then said: "All of the family of ʿAbdullāh are not permitted to commit shirk to Allāh by means of something that has never been sent down by Allāh". After that, he said that he once heard the Messenger of Allāh ﷺ say:

إن الرقى والتمائم ، والتولة شرك . قالوا يا أبا عبد الرحمن هذه
الرقى والتمائم قد عرفناها فما التولة ؟ قال : شيء تصنعه
النساء يتحببن إلى أزواجهن

"Indeed, ruqyah and tamāʾim and tawalluh are shirk. Afterwards the companions asked: "O Messenger of Allāh ﷺ (O ʾAbā ʿAbdur Raḥmān), we know about ruqyah and tamāʾim but what is tawalluh? The Messenger of Allāh ﷺ replied: "That is something that is usually carried out by women so that by that means they remain loved by their husbands".[156]

Another saying of the Prophet ﷺ is:

---

155 Narrated by Aḥmad.

156 Narrated by Ibnu Ḥibbān and Ḥakīm.

من علق فقدا شرك

“Whoever hangs an amulet, then indeed ‘he’ is a mushrik”.[157]

There are many other people who take the āyāt of Al Qurʾān as talismans, and wrap them in white cloth, to become shields from danger and as shields from bankruptcy in their businesses. Certainly this can be. However, not by means of making them as talismans and amulets wrapped in white cloth and placing them in the undergrowth. However, by means of a way that applies all that is guidance, and when able to practice all that is required by Allāh within Al Qurʿān, then Allāh will guarantee salvation in this world and in the Hereafter. This is nothing other than the result of chaotic thinking and wrong beliefs, it is severe, wrongful assumption, and it is not based upon the thinking of a healthy mind. Such matters do not exist in Indonesia alone but also in nations within the Middle East. For instance, during the war against the English (by Egypt), there was an Egyptian soldier who made use of a book of Ṣaḥīḥ Bukhārī as a shield against the onset of the enemies bullets, in order to block any bullets flying about.

The meaning of Ruqyah

Ruqyah means taking refuge. Taking refuge from all bad consequences, those not desired. However, taking refuge is of two kinds. Firstly, truly taking refuge, or taking refuge in the true manner. Like a person who is sick, going to a doctor and being given medication from the doctor. Once the patient has been examined then the doctor will establish what the illness is. Examination, diagnosis, and then therapy. All of these are carried out with the fullest of care and consideration, by means of the specific dose and kind of medication. By these means then the ‘seed’ of the illness is able to be killed by the medication that has already been proven from scientific results. This is what is known as searching for protection from the disruption of illness.

However, what is ruqyah? According to the customary use of the word or the use of the term, this matter is not called ruqyah. Clearly then, the manner of medical treatment of an illness such as this is not called ruqyah. What is called ruqyah is to request protection from a kind of ‘tattoo’, talismans

157 Narrated by Aḥmad.

or objects, amulets, both amulets that reject and those that save, that is spells or incantations, all of which make no sense to healthy minds and do not have any connection whatsoever with the causality that occurs.

This explanation of the meaning of ruqyah is incompatible with the given explanation, which states that the Prophet Muḥammad ﷺ gave advice about good duʿāʾ and that issue was said to be ruqyah, because the Prophet ﷺ only borrowed the name ruqyah which was reputed to be a mantra or as the meaning from mantra of the people of jāhilīyah and the Prophet gave the guidance for a true duʿāʾ. So a mantra is included within (the definition of) ruqyah, yet a ruqyah is not definitely a mantra. So, ruqyah is more expansive in meaning, and includes those matters stated earlier.

As has already been explained above that between them both, that is between objects and mantras with consequences that take place, there is no connection whatsoever. What is the connection between scribed tattoos folded into the collar of a shirt with the result that the enemy is said to be afraid? A confronted enemy, willing to kill, then trembles and folds at the knees? Or when a tiger is confronted and faces a rajah, then becomes docile and afraid? Or is strong enough to lift a car weighing two tons? Or the one who performs mantras, after reading them, fire is able to be extinguished? Or that a mantra is able to make another person sick, that is, black magic and sorcery? Even when these matters possibly take place and 'you' witness these events with your own eyes, yet these matters are forbidden by the religion of Islām.

This is what is meant by ruqyah which is forbidden by religion and it is ḥarām or shirk by law. This is what is meant within the ḥadīth of the Prophet ﷺ that ruqyah is forbidden. (refer to section three) And this is the second meaning of taking refuge, and it is forbidden in religion.

The benefit of objects?

A person who request help from a dagger or an agate or a banyan tree in order to carry out 'his' purposes or asks them for help for a variety of needs, is the same as a blind person who does not know the way asking for help from 'his' glasses or stick. Hullooo! This, once again, is a mistake or confusion in thinking. When such were to be the conclusion, then we would be busy with everything. Because of that, we can actually distinguish between *asking for help* and *making use of* those objects. Making use of objects does not mean worshipping or asking for help from the invisible.

A person who worships a banyan tree in order that 'he' achieves salvation, or to be able to succeed in 'his' business, or to be safe on the roads, is very different to the person who makes use of a stick or glasses because 'he' is myopic or blind, because in reality the person who is blind does make use of these objects. It is not *worship* but the *use of equipment*. Is there a person who states that 'he' worships glasses? And yet, certainly there are people who state that they worship banyan trees right? So, this is the difference between worship and making use of.

When we were to share their minds, then we would be able to worship a knife, and not to make use of a knife as an instrument for cutting. We do not worship the sickle, yet we will use that sickle to cut grass or wood. A person who worships a dagger because it is purportedly able to repel fire and able to cure a sick person when it is placed on the stomach of the sick person, is different altogether with a person who makes use of a dagger as weapon (instrument) or in order to stab an enemy. This is the difference between worship that is shirk, or a belief that the dagger possesses magical properties is also shirk, with the making use of a dagger as a stabbing weapon.

There are many people who are confused in their thinking, without knowledge and unsystematic.

Various other examples

I have a close friend (now he is 28 years old and when the reader has the desire to request information directly with him, you can contact me[158]), who tells of all his amazing stories.

During his odyssey of some 10 years into the world of shamanism and other suchlike knowledge, is a wealth of various spiritually amazing celebrations. He was once invited 'to fly', by a sacred person from the area of Mount Lawu (on the border between Central and East Java), from Ponorogo to Banyuwangi, a 6 hour journey (by car). However, it was a prerequisite that he must hold onto the 'sarung' of the sacred person and not let go.

He once met with Nyai Loro Kidul (a legendary Indonesian female spirit), Laro (Lara) Jonggrang (lit: slender virgin - Javanese legendary princess) or Batari Durga (the goddess of the dead), and a sacred person in the mountains close to a gold mine at Cikotok (West Java). Nyai Loro Kidul and Loro Jonggrang truly formed themselves into being beautiful people. And the sacred

158 He would now (2011) be 56 years old.

person at Cikotok was the occupant of a cave and not everyone was able to see him. Now his friend was a hermit in the mountain at Lawu, who since he was a child had been immersed in the world of asceticism.

He told of strange things. He said that the stone or metal amulet that he rubbed when he was experiencing difficulties would conjure up ‘an old man’ who would then give his help, as long as it was not for bad intentions. One time he entered the grave of a sacred person, and slept at the side of its gravestone, and then two tigers came and slept together with him. After he worshipped (made with palms together, fingertips upward and touching with the deepest respect) three times to those tigers, then those animals disappeared, and there came to him unseen guidance. He also possessed a dagger that could walk. Essentially, all of his experiences and the amulets he possessed were completely strange.

However, he felt annoyed also, because he was often deceived or betrayed by those ‘unseen things’. Eventually he repented, after receiving explanations and clarifications from me about the involvement of Satan in those various unseen events. He now diligently worships according to the purest of Islām’s teachings, and has discarded all of the knowledge he once possessed as well as ridding himself of the amulets he once possessed.

Furthermore, a friend of mine, Ahsan by name, in the same village as myself once sought out knowledge of how to ‘look for a jinn companion’. It turned out that with specific conditions, such a jinn was able to become a companion. In order to lift heavy objects and take them to faraway places, etc.

Thus, all of those people who are amazed and captivated by all knowledge that is too amazing and knowledge which in fact is forbidden within the religion of Islām, magic related, is initially because they are attracted to the ‘REAL EVIDENCE’ that is described to them. So, it has been proven that the sacred person ‘A’, by this means and that, was saved by his various talismans and magical objects. Or it has been proven that ‘B’ was able to guess unseen matters, both in regard to the fate of a person or specific situations. Or that ‘C’ has been proven to cure these and those sick by means of magic without operations, or because his mantras are really potent, etc.

All of those examples are because of ‘real evidence’. However, it must be known, that Satan is not stupid. He seeks out imbalance in our imān, and he requests that ‘mankind’ worship him. Fear, humility, respect, obedience, and worship of him. Parno, a friend of mine, once inherited an old dagger, but he did not want it. Indeed that dagger was reputedly potent but it involved its

being ceremonially cleansed once every 40 days, that is in order to clean old objects of weaponry by means of ceremonies that according to the religion of Islām are polytheistic in nature. When the ceremony is forgotten once or carelessly carried out, the dagger will be angry, that is, either his family or he himself, the one who maintains that heritage, will fall ill. So, the conclusion is, that heirloom objects must be maintained, in a refined manner, and the owner must preserve and maintain its heritage.

So, Satan is willing to create surprises or anomalies that astound 'mankind', but Satan entreaties imbalance in order that the imān of 'mankind' is damaged. Thus, for a person who is already strong in 'his' faith, 'he' will not easily be dismayed by the "various facts that dazzle". A person who has faith will 'smile' when 'he' hears animated gossip about the supernatural powers of a person. Satan indeed does not shrink from creating 'surprises' in order to weaken the souls of 'mankind'. Satan is not reluctant to make himself into a 'ghost', or an imitation tiger, or make a dagger appear to walk, or make a dagger disappear, and any other mysteries. The principle being that the attention of 'mankind' is captivated.

CHAPTER 13

THE GUIDANCE OF ISLĀM

The meaning of ʿAzīmat (amulets)

ʿAzīmat (عزية) is from Arabic and it means, 'very strong willingness or determination'. *ʿAzam* (to decide or resolve) is said to be derived from the word ʿazīmat. A person who has ʿazīmat in 'his' heart is calm and serene because 'his' heart and fate are interwoven together with 'his' ʿazīmat. Saved or not, misfortune or happiness, success or failure all hang with the ʿazīmat he possesses. Thus, there are powerful and weak ʿazīmat. This issue is dependent upon where the ʿazīmat was obtained, or dependent upon who instructed that ʿazīmat, or dependent upon objects or what was used to create that ʿazīmat?

A person who wears or carries an ʿazīmat becomes immune to everything that befalls them. So, when 'he' becomes separated from 'his' ʿazīmat, then it means 'he' has lost the weaponry by which all 'his' fate and life hang by. So, according to the ḥadīth explained above, a person who possesses a charm (talisman or amulet) only has it serve to weaken 'himself'. Because a person who pledges 'himself' towards a charm (talisman or amulet), has taken for 'himself' the charm as 'his' Lord. It is not 'إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ'- *You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*'[159]. Not at all. Not towards Allāh but towards the ʿazīmat that he carries with 'him'.

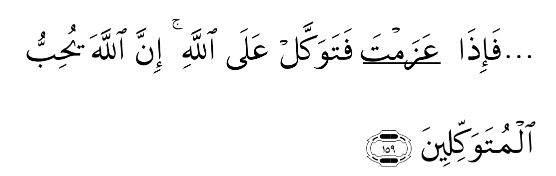
A person like this makes the holy āyāt of Al Qurʾān and the books of aḥādīth into using them as ʿazīmat in the form of any object, rather than their true intent and essence. Al Qurʾān read so many times, over and over, will surely make us rich. This ayāh is to repel thieves, Sūrah Yā-Sīn (36) is to repel disaster, Sūrah Yūsuf (12) read so many times, assuredly the girl 'A' will be attracted to us. So by these means, the aḥādīth that narrate that the āyāt or Sūrah within Al Qurʾān, which can be used as ʿazīmat and which exceed the

159 Sūrah Al Fātiḥah (1), ayah 5.

others, means that when these āyāt and Sūrah are read so many times, then their so many blessings and our fortune will occur many times over. Aḥādīth which narrate such as this are all weak and not sound.

The Qurʾān as ʿAzīmat

As Muslims who make Al Qurʾān the guidance for their lives, so we cannot detach ourselves from the guidance of this holy book within which are directions to the true way and eventually to the Will of Allāh. Thus, Al Qurʾān is the only ʿazīmat for a Muslim and is second to none. Within Sūrah Āl ʿImrān (3), ayah 159 is the word *ʿazam,* taken from the word ʿazīmat:



…Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).[160]

A person who has made up 'his' mind concerning a certain issue, will certainly have based this determination upon the strong foundations of Al Qurʿān and the Sunnah of the Messenger of Allāh ﷺ. Of course, on the basis of all the religious deliberations, the good or bad of it is dependent upon the consideration of the proofs and benefits of the religion. When the matter (that which is under consideration) has been decided upon within the heart, after weighing and filtering, after profound thought, only then do we determine to go toward or take on what we were aiming for earlier. That is what we call having already '…*taken a decision*…' A determination. This is also said to be ʿazīmat.

What ʿazīmat?

That is the inner ʿazīmat, which has no equal within this world. Belief in one's self and a complete will is one of the requirements leading to your success. Such is one means of counsel for those people who are intelligent. A heart that doubts means we have lost before we have started out. We are dead before we die, we lost before the war even began.

160 Sūrah Āl ʿImrān (3), ayah 159.

Experts have said that ‘mankind’ is comprised of three essential elements, namely spiritual elements. One element is thought, the second element is emotions or feelings, and the third element is desire. Those who have developed and guided their thoughts will become philosophers. A person whose feelings are advanced or more prominent than others, and whose talent is further guided, will become a hero. And the person who has already become this hero, ‘his’ ʿazīmat is strong and potent.

By means of compressing his chest, only one lung remained active, the enemy fled helter skelter. That was General Sudirman. With only 300 men he was able to crush the army of the disbelievers numbering over 1000.[161] Such an event occurred during a battle between the Muslims and the disbelievers at the time of the Prophet ﷺ.

That was the ʿazīmat of the Prophet ﷺ and all the Muslims, that is, by means of the way that practices all the contents and commands of Al Qurʿān. With that then, the face and authority of Islām radiated forth, illuminating its surroundings. Because of concentrated power and the strength arising from that authority, other people did not dare gawk at its countenance. They were scared because they were not strong enough to look at their radiant eyes.

Dr. H. A. Karim Amrullah (Haji Abdul Malik Karim Amrullah - HAMKA) at the time he was summoned (he was summoned 8 times and newly went on the last summons) by the government of the colonialist Dutch to go to Sukabumi (West Java) in order to account for his speeches, which always taught the āyāt of Al Qurʾān and which allegedly were offensive to the Dutch colonial government. At that time, he rejected the demands of the Dutch government to stop his propaganda by means of Al Qurʾān. He refused and was sentenced to exile. That sentencing was accepted with patience.

The Dutch failed and the Japanese entered Indonesia. He (Hamka) remained a thorn in the colonial rule of Japan. He was called for again, together with other scholars. All the scholars were willing to bow down before or salute in the direction of the palace in Japan.[162] Only he remained seated in his chair, with his head erect and his eyes glaring. However, Drs. Moh. Hatta said, that only he was the first child of Indonesia who openly declared this inner revolution. That is a soul strong with ʿazīmat.

---

161 Battle of Ambarawa 1945.

162 The Japanese were quite willing to allow the practice of Islām as long as the qiblat was redirected to the palace of the emperor in Tokyo rather than towards Makkah.

Of course, a person who already possesses a mature ʿazīmat of Al Qurʾān is not scared of being the recipient of trials and disasters. ‘His’ soul increases in immunity and purity. Thus, even if he is tortured or suffers because of the carrying out of the commands of ‘his’ religion, ‘he’ will not fall down into the valley of rebelliousness and fall in front of those people who are despots and persecute ‘him’ and ‘his’ religion. ‘His’ soul, upon tawḥīd (توحيد), is immune, ‘his’ conviction is armored, so even though ‘he’ is in front of the angels who interrogate ‘him’ while ‘he’ is in the grave, ‘he’ will not be afraid nor trembling, because ‘he’ already carries full preparations with ‘himself’.

There are many people who are envious and endeavor ‘to overthow’ ‘him’ but ‘he’ only falls out of the favor and sight of those of ‘mankind’ who are rebellious. ‘He’ cannot fall from the sight of Allāh because the person who is most noble in the sight of Allāh is the person who is the most pious. There are many people who, when their ʿazīmat is lost, will be weak and no longer with authority. However, a person who possesses the ʿazīmat of Al Qurʾān, ‘his’ ʿazīmat is unable to be lost, because there is no one that can nor has the right to seize this ʿazīmat of Al Qurʾān except Allāh alone.

CONCLUSION

This then, is a small deliberation relating to various issues that have connections with the matter of Satan, magic and what accords itself to the scope of Islām. Amongst these 'unseen' events are those that constitute the superstitious, gugon tuhon, sacred places, haunted places, and dangerous places, all of which cannot be detached from the role of Satan. Likewise also, regarding the 'unseen' events that have connections with magic, sorcery, and witchcraft, all of which also have connections with the role of Satan who indeed has as his purpose on this earth the temptation of 'mankind' so that they enter Hell together.

We, the Islāmic community, must not be fooled by the cunning games played by Satan, and not be fooled by the various events that take place within the societies around us. Because indeed the facts and evidence that are witnessed by the public, whether it is an issue or not, all of it is a major cause of 'mankind' sliding towards a path that is false. Indeed, sometimes unseen matters and matters that do not make sense often occur in the world of reality. However, those matters actually cause many people to be deceived. When perhaps there is no reality, how then can many people be enchanted? When there is no reality, how can many people believe in shamans? However, we must remember that according to the saying of the Prophet Muḥammad ﷺ, Satan indeed steals unseen news and whispers it into the ears of the shamans. So, when one hundred matters come forth from the mouths of the shamans, sometimes also there are those that are true, even if only one or two. However, those two matters are enough to entrance many people.

Finally, it may be that this our deliberation has benefits for all of us within the Islāmic community and will be able to resuscitate those who until now are still shackled by Satan and the jinn within the prison of the unseen, that is, the prison of superstition, gugon tuhon, the realm of shrines, the realm of the haunted, the realms of graves and cemeteries, the realm of the mystical and the realm of the shaman, the realm of astrology and the realm of the fortuneteller and the realm of the psychic. Especially also for those who still think in the same manner as the thinking of people who are still primitive and unhealthy, then all of that will hopefully be able to realize the truth according to the criterion of the true religion and the Will of Allāh.

For all of that, when it is that within this deliberation there are matters that are unable to be justified by sound explanations, then presumably the reader and whoever else who knows of mistakes in this book, will be able to notify us so that we can rectify them. We will receive this with an open heart and love for the sake of Allāh and in order that we must broadcast this to the community.

BIBLIOGRAPHY

1. Khan, Dr. Muhammad Muhsin, and Al-Hilāli, Dr. Muhammad Taqī-ud- Dīn, (Interpretation of the meanings of) *The Noble Qurʾān* (in the English language), Dar-us-Salam Publications, Riyadh, Saudi Arabia, 1995.

   Maulana Muhammad Ali, *The Holy Qurʾān* – Arabic Text with English Translation, Commentary and comprehensive Introduction, 2002.
2. Abidin, I. Z., *Sunnah Allah Dan Ikhtiyar Manusia* (The Sunnah of Allāh and the Ikhtiyār of Mankind), Bandung, 1972.
3. Oemar, Amin, *Theosofi Dalam Islam* (Philosophy of Mysticism within Islām), Jakarta, 1971.
4. Bukhari, Imam, *Shahihul Bukhari*.
5. HAMKA, Prof. Dr., *Perkembangan Tasauf Dari Abad Ke Abad* (The Development of Taṣawwuf From Age to Age), Jakarta, 1966.
6. HAMKA, Prof. Dr., *Soal Jawab Agama Islam* (Questions and Answers in the Religion of Islām).
7. HAMKA, Prof. Dr., *Pribadi* (The Individual), Jakarta, 1950.
8. Hasby, As-Shiddieqy, Prof. Moh., *Al-Islam* (Islām), Bulan Bintang Jakarta.
9. Hasby, As-Shiddieqy, Prof. Moh., *Sejarah Dan Pengantar Ilmu Tafsir* (The History and Introduction to the Knowledge of Tafsīr), Jakarta, 1961.
10. ’Immaduddin Isma’il Damsyiq, *Tafsir Ibnu Katsir*.
11. M. A. Badawy, B.A., *Mutiara Tauhid* (The Pearl of Tawḥīd), Jakarta, 1963.
12. Mokh. Anwar, *Kekuatan Gaib Di Balik Alam Yang Nyata* (The Invisible Power Behind The Real World), Bandung.
13. Md. Ali Al-Hamidy, *Godaan Syetan* (The Temptation of Satan), Jakarta, 1972.
14. Muh. Natsir, *Capita Selecta I* (The Select Heads I), Jakarta, 1952.
15. Mukhtar Rosyidi, *Doktrin Ahlussunnah Wal Jama’ah* (The Doctrine of the Ahlus-Sunnah wa’l Jamāʿah), Menara, Kudus.